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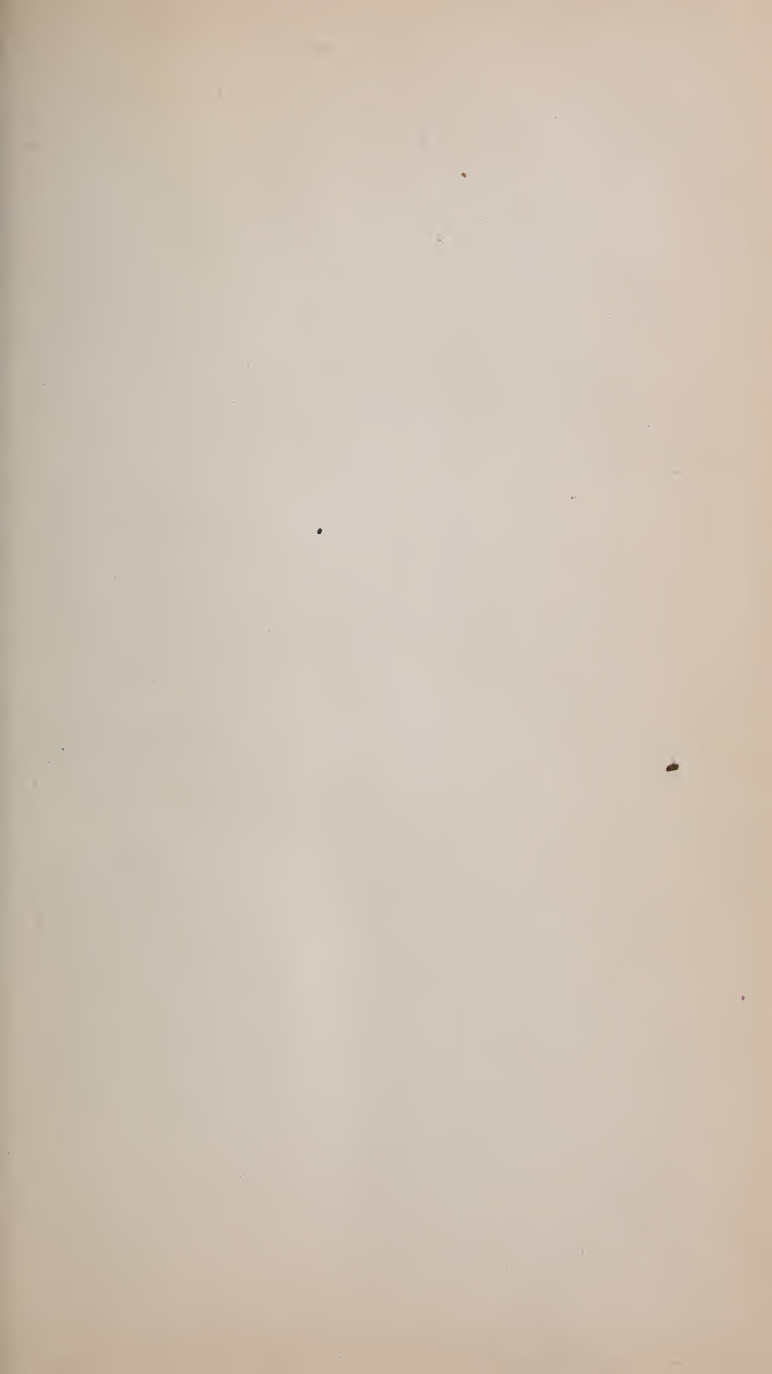
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UNITED STATES OF AMERICA.







SKETCHES OF THE LIFE,

AND

EXTRACTS FROM THE

Journals, and other Writings,

OF THE LATE

JOSEPH CROSWELL;

WHO, FOR MORE THAN FORTY YEARS, WAS AN
ITINERANT PREACHER IN THE NEW ENG-
LAND STATES; AND WHO DIED AT
BRIDGEWATER, (MASS.) MAY, 1799,
IN THE 88th YEAR OF HIS AGE.

— * —
BY ONE,

WHO IS DESIROUS THAT, BEING DEAD, HE YET MAY SPEAK.

— * —
Norton, Jacob
I was no prophet; neither was I a prophet's son: And the Lord took me, and said unto me, go, prophesy unto my people Israel..... *Amos.*

But God hath cho-en the foolish things of the world to confound the wise; and God hath cho-en the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God cho-en; yea, and things which are not, to bring to nought things that are—that no flesh should glory in his presence..... *Apostle Paul.*

“I have taken the gospel for my improvement, and the Lord of hosts for my inheritance.”

.....
BOSTON:

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1809.
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PREFACE.

IN compliance with the wishes of several friends of the late Joseph Croswell, and with the hope that they will be useful, the Compiler of the following sketches and extracts undertook the compilation. In the execution he allowed himself to make some verbal, and a few other alterations; but has preserved the general character of the original manuscripts, so far as he has made extractions from them.

He had contemplated a much larger work for publication, but was deterred from the undertaking from apprehension that the sale might not meet the expense of printing, and other necessary expenses. The object, however, is not wholly abandoned. Should this publication be saleable, and meet the patronage of the religious public, the Compiler may be induced to make a larger and more methodical selection for the press, from the author's manuscripts.

In making these selections the writer was possessed of but a small portion of Mr. Croswell's manuscript papers, which, generally, consist of loose and separate pieces. This circumstance rendered it difficult to preserve in the sketches, &c. now published, much connexion or method. Nor was this the leading object of the writer; but to exhibit general characteristic traits of the author, and his talents for composition, with the hope of being, in some measure, instrumental of promoting the cause of evangelical truth and experimental religion.

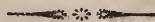
The Compiler of this little work is not insensible of many defects in the execution; nor does he bring it before the public with the expectation that it will endure the test of rigid criticism, either as a production of taste or correct theological speculation. Nor does he expect that it will be relished by the mere metaphysician, the man of science, the *frigid rational* christian, the zealous partizan, the valorous champion for modern catholicism, the lover of novels, or the friend of dissipation and licentiousness; but he does confidently expect, that to every humble, feeling and experimental christian, into whose hands it may fall, it will prove a repast grateful to his taste and nourishing to his soul. To christians of this description it is humbly dedicated, and to their patronage recommended, with fervent desire and prayer to God that it may go forth accompanied with his blessing, to the furtherance of that religion, which is pure and undefiled, without partiality and without hypocrisy.

Massachusetts, Jan. 1809.

SKETCHES

OF THE

LIFE OF JOSEPH CROSWELL.



ONE of the most useful and interesting branches of instruction is the history of man. But this species of history, while it has delighted to honour the man of science, the statesman, and the warrior, has but seldom recorded the names of those, who have been engaged in the less conspicuous, although more useful departments of life. While the historian, the orator and the poet have exerted their energies in recording, proclaiming and celebrating the exploits of their heroes, to immortalize their names; how often has it been the case, that men of real worth, eminent as christians and distinguished for their usefulness in the cause of Christ, have been suffered to sink into the grave of forgetfulness; and especially, when their estimable qualities and faithful services have been unaccompanied with power and the influence of literary acquisitions? Unreasonable partiality! injurious discrimination! The righteous ought surely to be retained in remembrance, and their works, while they sleep in dust, should praise them "in the gates."

Under these impressions, and by desire of others, the writer will attempt to preserve from oblivion the character of a man, who for many years was an indefatigable, and, it is believed, a conscientious and useful labourer in the vineyard of Christ.

JOSEPH CROSWELL was born March 12, O. S. 1712, at Charlestown, in Massachusetts. His grandfather, Thomas Croswell, came from Staffordshire in England, on account of the tumultuous state of affairs in that country, about the time of Cromwell's usurpation of the supreme power. He settled in Charlestown, where he married Priscilla Upham, a woman of eminent piety, by whom he had one son and seven daughters. By industry and

ru lent management in agricultural and mercantile pursuits, he acquired a handsome estate, maintaining a fair and reputable character. He died in Charlestown, but in what year, or at what age, the writer has not been able to ascertain.

Joseph Croswell, father of the subject of these memoirs, married Abigail, daughter of Andrew Stimpson of Charlestown, by whom he had five sons, Thomas, Andrew, Caleb, Benjamin and Joseph. Andrew received a public education at Harvard University, and was settled in the ministry over one of the religious societies in Boston, where he died. Caleb died while a member of the University, at Cambridge. Thomas and Benjamin were mechanics. The one settled and died in South-Carolina, and the other in the state of Connecticut. Their father died at Charlestown, where he possessed very considerable property, in the thirty-third year of his age, (1714,) and was supposed to be a man of real religion. Their mother appears to have been an eminently religious character. The welfare of her children was the object of her solicitous attention and unwearied pursuit. "Night and morning she constantly prayed with them on her bended knees, and as constantly asked a blessing upon the food which she ate with them, and gave them very wholesome instructions, exhortations and admonitions." An example worthy the imitation of every woman in her situation ; but an example how little imitated, at the present day ! Neither the time, nor the circumstances of her death, are known to the writer.

Joseph Croswell, the subject of these memoirs, was born, as has already been observed, March 12, 1712. His youth was devoted principally to those studies, which are preparatory to a university education, in which he made laudable progress ; but such was his diffidence of himself, that he declined the public education for which he had become qualified, and served an apprenticeship to a baker. This employment, not being congenial to his disposition, he soon relinquished, and engaged in mercantile pursuits, in which, for several years, he was successful ; but his fair prospects were suddenly overcast, and his flattering hopes were blasted by a concurrence of adverse events. He suffered a total loss of his property ;

his integrity for a time appeared questionable, and his circumstances, in general, became most distractingly perplexing, and painfully distressing. In this situation he was thrust into prison by his supposed principal creditor; where, for a number of weeks, he was detained. But his liberation, it is believed, was accompanied with satisfactory evidence, that, however unfortunate, he had not incurred the guilt of dishonesty.

Stripped of his property, and in a good degree freed from his entanglements, he, for a time, engaged in the business of instructing youth. But in this department he continued, it is believed, but a short time.

From the age of thirteen, to this period, and to the beginning of the thirty-first year of his age, his mind was, in some degree, habitually under serious and alarming impressions; which, at times, were exceedingly strong and distressing. But all was not sufficient to control a naturally impetuous and irascible temper, or to produce any salutary effect upon his heart. He still held the truth in unrighteousness. But on the 26th of March, 1742, O. S. he became, as he believed, savingly acquainted with the truth, as it is in Jesus. He thus writes respecting the event.

“*Groton, (Con.)*—On March, 26th day, in the old style, on Friday, at about half an hour after two o’clock, P. M. I was made partaker of the glorious work of divine grace, and, through the same grace, I have the full assurance of God’s love at present, (1787.) Although I am not much acquainted with rapture, yet through the grace of God I am kept in a leaning posture,—leaning upon the bosom of truth and faithfulness, and can say, hitherto the Lord hath helped me.”

It is believed that a particular and distinct statement of Mr. Croswell’s conversion is to be found among some of his papers; but as they are not in the hands of the writer, he is unable, at present, to give a more circumstantial account of it.

About this time he was married to Jerusha, daughter of Capt. Joseph Bartlet, of Plymouth, an amiable woman, and excellent christian,* by whom he had two children,

* Mrs. Croswell died June 28, 1785. “She was a woman of so meek and mild a temper, that it was never known that the sun went down upon her wrath.”

a son and a daughter, who are now living in Bridgewater.

For several years after his marriage, he appears to have been employed in adjusting his deranged affairs, and in ministering to his own, and the necessities of his family, by manual labour.

About the year 1753 he began to preach, in the forty-first or forty-second year of his age, from a full persuasion that "necessity was laid upon him," to labour in the vineyard of Christ. The writer has been informed, from an unquestionable source, that he delayed entering on the solemn and important work, till, like Paul, he was ready to exclaim, "wo is me, if I preach not the gospel!" That he was fully persuaded, he had a special call to preach the unsearchable riches of Christ to his fellow men, by clear and forcible intimations of the Spirit and providence of God, is not, it is believed, to be doubted. Whether this were *really* the case, the reader must judge for himself. That he was sincerely engaged in the great work, and willingly spent himself in it, his journals and other writings bear the most satisfactory testimony.

In the course of his ministry, a period of more than forty years, he travelled over a great portion of the states of New Hampshire, Massachusetts, Connecticut, Rhode Island, and some part of the district of Maine. He rode, probably, 3000 miles a year, and preached nearly as many sermons, in each year, as it contains days; and that he was instrumental to the conversion and comforting of souls, no inconsiderable number of living witnesses can give their joyful testimony. It is not unlikely, however, that the number of *real* conversions under his ministry was considerably less than himself and some others might imagine. But if he were instrumental of the conversion of but a single soul, he was the occasion of joy to the inhabitants of heaven, and of unspeakable and everlasting good. Ought it not then to be a subject of joy to men on earth?

It appears from the journals and other writings of Mr. C. that he was diligent and laborious in improving all opportunities to furnish his mind with theological knowledge. His reading was considerably extensive; but his favourite authors were those of the Calvinistic description, such as Flavel, Erskine, Boston, Edwards, &c.

Although his preaching was often far from being methodically correct, his sermons, generally, it is believed, possessed no inconsiderable share of excellence. Many of them had been written, in whole, or in part, previously to their delivery. As a speaker, he was easy and natural, but energetic and impressive. He appeared himself to feel his subject, and generally to make his hearers feel it.

Among his writings, which possess no inconsiderable degree of correctness and merit, are a variety of essays on religious subjects, and an exposition of the book of Canticles, in which he displays a lively imagination, much warmth of religious affection, and an extensive acquaintance with the holy scriptures.

His moral character, at least, from the time of his supposed conversion, was never impeached, by those who were intimately acquainted with him. Like the chastity of Cesar's wife, it was not even suspected of censurable blemishes.

He was a man of prayer, and his devotion was both fervent and unceasing. For many years he was connected, by solemn covenant, with several christian friends in the New-England states, who devoted Saturday evenings to the more immediate purpose of praying for each other, and for each other's families. Family prayer, he appears never to have omitted, either night or morning, unless when insuperable obstacles were in the way; his prayers in retirement were very frequent, and, to an intimate friend and acquaintance, he has observed, and apparently without any ostentation of religious vanity, that it was seldom the case, except when asleep, in conversation, or in preaching, &c. but he was engaged in ejaculatory prayer. And in his prayers, the prosperity of Zion was generally the subject of his most earnest intercession.

It has been thought by some, and perhaps not wholly without foundation, that he was unhappily, and to a considerable degree, influenced by a spirit of superstition and enthusiasm; that he was unreasonably censorious of others, and sometimes the sport of credulity and idle impressions.

If these, in some degree, were traits in his character, although they are to be esteemed as blemishes, yet will it not be the decision of candour, that they may be the "spots of God's children?" Will it not also be the decision of the same candour, that they are blemishes less censurable, particularly in the ministerial character, and less injurious to religion, than a *lukewarm indifference*—an *unqualified latitudinarianism of opinion respecting the safety of sinful men*, and a *skeptical belief with relation to all religious feelings and impressions?*

As to his religious sentiments, they were generally, and in the strict sense of the phrase, of the Calvinistic complexion, as will appear from the following statement.

"An account of my principles."

"I believe that God made men upright, but that they have sought out many inventions; that Adam stood and fell as a public person or head; that by virtue of our connexion with him we have lost God's moral image, and are justly condemned; that we are destitute of all spiritual ability to serve God acceptably;* that we are infinitely indebted to divine justice; totally blind, as to spiritual things, unable to help ourselves and unwilling that God should help us.

"I believe in the doctrine of unconditional, personal and eternal election; that justification is instrumentally effected by faith, depending wholly upon the obedience, the blood and resurrection of Christ, as exhibited in the gospel.

"I believe in progressive sanctification, and that the true believer hates every thing that God hates, and loves every thing that God loves; that he takes the holy scriptures for his compass, and God's Spirit, who indited them, for his guide, and that, consequently, he makes God's glory his ultimate end.

"I firmly hold to the final perseverance and eternal glorification of all true believers, and that their spiritual life begins, and is eternally supported by the quickening Spirit of Jesus Christ.

JOSEPH CROSWELL."

* I have no notion, either from scripture or experience, of any impotency in man to do his duty, but what arises from his aversion to it; or of any readiness in him to do evil, but what arises from his love to it.—*From his miscellaneous thoughts.*

These sentiments, which were probably penned soon after he began to preach, he constantly affirmed and taught, as the fundamental truths of the gospel. And that they were not his religious opinions *merely*, but that they were deeply engraven on his heart and had powerful influence on his religious conduct, his journals and other writings, and particularly the following resolutions, furnish the most striking evidence.

“Resolve—1. To pray in secret seven times a day.

2. To repeat the book of Canticles, by heart, daily, health and other circumstances allowing.

3. To examine my heart by God’s word every night, to see what agreement I can find between them.

4. To read four chapters in the Bible, or four Psalms daily; and to pray for a blessing upon the same.

5. To avoid all backbiting and defamation, with all detraction and evil surmisings.

6. To pray for God’s blessing upon church and state, and for antichrist’s confusion and destruction.

7. To watch against every sin, and particularly against the sin* which easily besets and overcomes me, and to avoid every thing leading to it.

8. To fast twice a week, health and other circumstances admitting.

9. To pray for God’s blessing upon my family and friends, and for the outpouring of the Spirit upon all flesh.

10. To repeat these resolutions three times daily, and to pray for a heart to keep the same.

Plymouth, Nov. 10, 1759.”

Whether these resolutions were carried into complete effect, and whether *all* of them ought to have been, may be a question; but his journals furnish much evidence that they were never forgotten, nor greatly neglected.

Mr. Croswell died at Bridgewater, on the day of the general election in this state, 1799, and in the 88th year of his age, after having preached with almost unremitting assiduity for upwards of forty years, and until a short time before his decease.

Having taken a violent cold about six months before his death, which confined him to his house, he gradually

* Supposed to be a hasty and irascible temper.

sunk under it. During this period he discovered solicitude for Zion's prosperity, accompanied with a strong hope and unshaken belief, that the desirable event would soon be accomplished. Both his heart and conversation seemed to be in heaven. Heavenly themes almost wholly employed his tongue. On hearing of revivals of religion, in any places, he was filled with joy and strong consolation. His approaching dissolution, of which he was sensible, he contemplated with much composure and satisfaction, observing that the idea of dying and appearing before God were subjects of no terror to him, and that he could anticipate them with as much pleasure, as the youthful mind anticipated the joyous scene of an approaching marriage. But this was far from arising from any view of his own worthiness or confidence in his own goodness, as entitling him to the divine favour. He appeared to have a deep sense of his unworthiness and the plague of his heart. His hope and firm expectation of the heavenly inheritance appeared to be wholly founded in the mercy of God through Jesus Christ. Death he considered as an event which would completely disengage him from all sin and imperfection, and introduce him to the society of his dear christian friends, who had died in the Lord, and to the innumerable multitude of holy and happy beings in the Paradise of God. These were the considerations which disarmed death of his terrors; and often filled him with such ecstasy of joy and praise, as to make him exclaim with shouting, "holy ! holy ! holy !"

When dying, although fully sensible of his situation, he exclaimed with apparent surprise, "Is this dying?" and declared that, excepting once or twice, he had felt no pain or uncomfortable sensation. In this situation, with a pleasant countenance, and in a joyful frame of mind, he sweetly fell asleep, it is believed, in Jesus.

EXTRACTS

FROM MR. CROSWELL'S MANUSCRIPTS.

EXTRACTS FROM MR. CROSWELL'S JOURNAL FOR THE YEAR 1752.

WHICH, IT IS BELIEVED, WERE PENNED A SHORT TIME BEFORE HE BEGAN TO PREACH, AND WHILE RESIDING IN PLYMOUTH, (MASS.)

1752.

Plymouth, Sept. 25. TOWARDS evening experienced some sweet refreshment in my retirement. Have been awfully deserted for several days past, great part of my time. O cheering sight, to see the sun after a cold and depressing storm!

27th. Experienced several inspirations of divine love in reading over my past experiences. All glory to God therefor. The same Spirit which assisted me in penning them down, sweetly breathed again upon my fainting soul, too much scorched and dried up with an old covenant, legal spirit. Oh, that since the body of Moses was buried and concealed, may I ever be kept from taking the legal spade to dig him up again—from seeking life by the law as a covenant of works. But may I ever have recourse to Jesus Christ, my living head, making his blood my daily bath. May I derive sanctification and justification from him, and no more work *for* life, but *from* a principle of life imparted to me by Him, who is the resurrection and the life. Thus may the whole law of God be the delight of my soul as a rule of life, and may my love to Christ be the principal motive of my keeping his commandments, and his Spirit the main spring to set every grace in motion. There is no living to God until we are dead to the law, as a covenant of works. Nothing promotes sanctification, but a gospel believing frame. Sanctification of the spirit, and belief of the truth, God has joined together, and let no man dare, or attempt to sunder them.

October 2d. Subject to weakness of body and great indisposition of soul, Lord, quicken and enliven me, if consistent with thy holy will, and give me health of body. However, let my will be wholly swallowed up in thine.

5th. Subject to a legal, dull, stupid and unmortified frame—Lord, wast thou not made sanctification to me? Oh, my Saviour, intercede for me, that I may be endued with power from on high, even with the plentiful effusions of thy sanctifying Spirit; nor let them be confined to me, but descend and rest upon thine Israel throughout the world.

Sweetly regaled in the afternoon by the heavenly south breezes of the divine Spirit, whilst repeating scripture passages. These words in particular were very comfortable to my soul, "The roof of thy mouth, like the best wine for my beloved, that goeth down sweetly, causing the lips of those that sleep to speak." Indeed it had the same blessed effect upon me. Glory to God. The following passage was also ravishing to my soul: "Make haste, my Beloved, and be thou unto me like a roe or a young hart upon the mountains of spices." I have this day repeated the whole book of Canticles by heart, and the Lord of his free mercy was pleased to meet me in the exercise. I can heartily recommend it, from delightful experience, to believers to look to Christ for the bestowment of his Spirit to sweeten duty. The word and ordinances are Christ's chariot, in which he rides to meet his beloved bride. They are the galleries, in which he walks with his bride, and in which he grants her tokens of his love. O how pleasant is the sun after a chilling storm! May no intervening cloud, in future, obstruct his enlivening rays. Lord, since my sins cannot conquer thy love, from my heart I pray that thy love may conquer and subdue all my sins, for Jesus Christ's sake. Amen.

Experienced a spirit of prayer this evening in retirement, a wrestling frame for the building up of Zion, and a sympathy with her in her melancholy situation. Oh, that the set time to favour her were fully come! Come, Oh heavenly Bridegroom, and cheer thy fainting bride, the purchase of thy heart's blood. Come quickly, Oh, come quickly. Even so come, Lord Jesus.

6th. Experienced in a wonderful degree the fortifying consolations of the Spirit of Christ. I think that for a little time I felt something like martyr-consolation. My glorious Captain best knows what it is preparative to. I desire to give up myself unreservedly to his disposal, soul and body, time and talents, with all my enjoyments. Lord Jesus, may I be hearty in this my dedication. Some divine quickening in the evening. Glory to God.

7th. Corruptions strong in me. God, be merciful to me a sinner. Oh, God, may I blush and be confounded when thou art pacified toward me, notwithstanding all that I have done to provoke thee to anger. Keep back thy servant from presumptuous sins : Oh, let them never have dominion over me. Bold sinning makes faint believing. Lord Jesus, iniquities prevail against me ; and my affections are awfully entangled with bosom sins. Where shall I flee for help ? The law cannot help me in the least, and, blessed be God, it cannot hurt me in point of final condemnation. For all those who are in Christ Jesus, he has borne the curse. He has borne, as it were, their sins in his own body on the tree. Unto thee, Oh Zion's King, would I repair with my monstrous and hateful lusts, that my soul might be cleansed from them in the fountain of thy blood, which cleanseth from all sin. Lord, thou knowest, that I do hate these lusts, and that when I would do good, evil is present with me. Oh, blessed Lamb of God, wast thou not slain for me on Calvary's mount ? To thy dear cross I fly. Oh, for a fresh application of that infinitely meritorious and heaven appeasing blood, which, in very deed, is the blood of God ; and must consequently have sufficient virtue to purge away the sins of the whole elect world. Indeed, there is virtue enough in one drop of it (its value being infinite) for a thousand million of worlds, were there so many, should they repair to it for cleansing. Oh, exalted high Priest, plead for poor Simon in the court of glory. I desire no other plea than thine own infinitely meritorious sacrifice. This is the only foundation of thy prevailing intercession with the Father. By thy kingly power subdue every lust within me. Make me self diffident and more confident in thy truth and faithfulness.

8th. In the evening enjoyed sweet emanations of divine love melting my soul into gospel repentance. Awake, O north wind, and come thou south, and blow upon this withered garden, that the spices thereof may flow forth. Have experienced great desertion, at times, of late—my spirits much damped and beclouded. Nothing helps these discouragements like Christ's felt-presence. I almost forget my bodily weakness and misgivings of mind, when I feel his forgiving love. Frequent refreshings this evening. All glory to God.

9th. Experienced some heavenly inspirations of the Spirit in reading Mr. Reynolds, concerning the power of Christ in putting down his and his peoples' enemies, and in staying afflictive providences, when he pleases, in an instant. Blessed be God for any prelibations of divine and everlasting love. Have had great bodily weakness for several days, this day in an especial manner. Oh, that sickness may issue in the health of my soul! Lord, if consistent with thy will, heal my bodily diseases. Let my indisposition, however, be sanctified. To the glory of free grace I would speak it, that I scarcely ever have any bodily weakness, but my heavenly Physician keeps near me; and whenever he sees my spirits fainting, (all glory to his name) he administers the divine cordials of strengthening consolation. Frequently they are given, preparatory to sickness and afflictive dispensations of divine Providence. I know not what is best for me, but Christ knows, and there I rest, undoubtingly believing that all things will eventually work together for his glory and the good of my soul.

I desire not to despise divine chastening, nor faint under it. But, blessed Lord, try me not beyond my strength. Blessed Saviour, intercede for me, that my faith may never fail. I believe, Oh, help my unbelief!

10th. Am obliged, through weakness, to keep house all this day. Awful deadness of spirits. Lord, cast me not away from thy presence, and take not thy holy Spirit from me. Sanctify my bodily pain, and if consistent with thy will remove it from me. But however this may be, bow my will to thine in every thing. Some quickening in the afternoon from these words, "I was in the spirit on the Lord's day, and I heard a voice,

as of a trumpet, saying, I am Alpha and Omega, the beginning and the end."

12th. Have been awfully deserted for several days; but having been enabled to cast all my burdens upon Christ, he was pleased to afford me a look of love, which brake my heart, and caused streams of repentance to flow. I speak of this to encourage any, who may read these lines, to endeavour to come up out of the wilderness by faith, leaning upon Christ. Sundry times in the evening had gracious meltings of soul.

16th. In the evening realized some quickenings in reading the believer's journey to the heavenly Canaan, by Mr. Erskine. Lord, scatter my doubts, banish my unbelief, quicken and sanctify my stupid and barren soul.

17th. Some enlivening about noon while passing through woods and repeating the three last chapters in the Canticles. Had some spiritual conversation with a christian friend. Blessed be God for any breathings of his Spirit and for any freedom in spiritual converse.

18th. Lord's day. Forenoon, tarried at home. Experienced some quickening in reading Erskine on the harmony of the divine attributes. Saw something of the wisdom and love of God in sending his only Son to die for sinners. In the afternoon heard my brother [Rev. Andrew Croswell] preach from these words of our Saviour's discourse with the woman of Samaria, "If thou hadst known the gift of God," &c. Towards the close of the sermon felt longings for freedom from sin and for the sanctifying influences of the divine Spirit. Oh God, grant me the same for the sake of thy dear Son, who is made unto the believer wisdom, sanctification and eternal redemption.

19th. This day was much enlivened in reading Mr. Erskine's works; was led to thirst, and almost to panting after the sanctification of the Spirit. My soul did agonize for a complete victory over every lust. Oh God, grant this inestimable blessing for Jesus Christ's sake. Amen. Lord, thou hast said, blessed are they that hunger and thirst after righteousness, for they shall be filled. May I not plead with thee, that I have thy word in pledge for this mercy; and through grace humbly say, I will not

let thee go until thou dost bless me in this very thing? This is the will of God, even my sanctification, and it is my will also. Oh God, let not sin stop or hinder this glorious work from going on in my soul. For Christ's sake, hear and answer me, Oh, my God.

20**b**. In the forenoon, corruptions aloft and grace depressed. About noon felt immediate fortification in the expectation that great suffering is before me on account of religion. This, indeed, is what I have been long expecting. I know not but it will be a fiery one should it come. Lord Jesus, intercede for me that my faith and constancy fail not. Oh, leave me not a moment; for shouldst thou leave me, I shall assuredly deny thee. Lord, remember thy promise, "when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee."

23**d**. Sweetly strengthened in prayer. Perhaps while in this exercise I might realize some blessed effects of the prayers of some absent friends, having heretofore agreed with divers christians, separately and mutually to remember each other in our prayers, more particularly on the evenings preceding the Sabbath. I cannot but believe that I have sundry times reaped benefit in this way. To God's name alone be all the glory, who maketh use of the weakest means to accomplish his purposes of grace; even of clay and spittle, that the excellency of the power might be of him. Was enabled to pray for some absent christian friends, the Spirit of God, I trust, making intercession. Oh, the blessed unction poured upon the mystical body of Christ, who purchased the gift for rebellious sinners, and upon whose prevalent intercession the holy Spirit is sent down into our souls like holy anointing oil, mollifying our hard and obdurate hearts, quickening our languid affections, stirring up heavenly motions, and making strong and powerful intercession, in behalf of ourselves and others! Thus influenced, the soul, which was before settled into a dead calm, now spreads abroad the whole sail of her affections, with groans unutterable, and crying Abba, Father. Such inward emotions and fallies of soul after her beloved object, although unaccompanied with audible and distinct sounds, make a melody more acceptable to Heaven than the most sublime ex-

pressions, flowing with the eloquence of an angel's tongue, when they proceed from the undevout and un-sanctified heart. These desires and groanings of spirit are peculiar to believers; for none but such have the spirit of adoption. Glory to God for his distinguishing love. Oh, may I not be high minded, but fear with a reverential and filial fear. Lord, I would not pray for myself and my particular friends only; but I would thus entreat thee—Oh pity the nations which lie in wickedness; constrain the world to come to the saving knowledge of thyself; send thy victorious gospel abroad and bring the poor strangers home.

24th. Sabbath day. Tarried at home all day, as there was no preaching, my brother having returned to Boston to his own flock, from which he had been absent, on account of the small-pox in that place, nearly seven months. Forenoon, some strengthening in reading gospel sonnets, and much quickened in writing the above remarks upon the intercession of the Spirit, &c. Afternoon. Sweetly refreshed in reading Mr. Erskine's works concerning the sufferings of Christ, and in particular where he mentions that the weight of the divine curse, which he bore for us, would have crushed ten thousand worlds. Oh, the infinite wisdom of God in laying this infinite weight upon him, whose divinity supported his humanity; and as Mr. Erskine expresses it,

“The load was heavy, but the back was broad,
“The mighty bearer was the eternal God.”

26th. Retired this morning for private prayer. Under a consciousness of my corruptions was enabled to plead for strength to restrain and subdue them. Enjoyed freedom of soul in my addresses to the throne of grace. Was enabled also to plead for temporal provision, and to cast myself and family, with all my burdens, upon the Lord. I felt myself, for a time, locked up, as it were, in the chamber of divine faithfulness. Although to human appearance I had not the least prospect of temporal deliverance from severe trials, which assailed me, but midnight darkness rested on the prospect before me; yet, in the divine light, I could see light. Divine promises appeared as a glorious fountain, from which rays of

light emanated, as so many tokens of God's love to his children under every pressure of life. If God did not delight in daily applications of his poor children, would he not have taught them to pray for a twelvemonth's bread at once, and could he not as easily supply them with this provision, as to supply them day by day? But as kind and tender-hearted parents delight in the broken petitions of their beloved children, and are gratified in supplying their frequently returning wants, even thus is our heavenly Father pleased with our daily and frequent petitions, and delights in answering them from the stores of his bounty. Sometimes, indeed, he shuts the door upon his children, as to any sensible and immediate relief of their wants. This he does that they might be led to knock the harder, by importunate prayer, at the door of promise until it is opened. Importunate prayer, when made in faith, possesses a kind of omnipotency. Agreeably, the great object of prayer says to his children, "command ye me." Wonderful condescension! Precious encouragement! Sweetly refreshed by God's goodness while writing, this morning, the exercises of my mind. I trust I was enabled to believe that God would indeed help me in my troubles, which have of late been awfully enlarged. Oh, my God, bring me out of my distresses in thine own time and way. Lord, thou hast removed me far from peace. I have forgotten prosperity; waters have flowed over my head. But I believe that these distressing providences will bring me out into a large place, and set my feet upon a rock, that God will spread a table for me and mine in the midst of our enemies, and that both external and internal friends will be raised up to favour me. But be this as it may, I think I desire no lot in the world but what shall contribute most to God's glory. But I do verily believe that God, in mercy, is humbling, and thus preparing me for such external mercies as I could not have borne, had I not first been emptied from vessel to vessel by contrary winds, adverse providences and death-like dispensations. "Lo, all these things oftentimes worketh God with men."

27th. Comforted this morning with a believing view of God's infinite wisdom in bringing good out of evil to his children, although Jacob-like they often, through the

prevalency of unbelief, bitterly cry, all these things are against us. I seemed to realize that God did not willingly afflict nor grieve his children; that he did not delight in stripping them of their enjoyments, but only as he saw it necessary to promote their sanctification, and to the subduing of their bosom lusts and corruptions. Whilst I was thus musing, the fire burned; then spake I with my tongue to extol divine wisdom and faithfulness. Repentance flowed whilst the south wind blew. I saw something of the wisdom of God also in bruising some of his children in the mortar of affliction, that, like spice well pounded and bruised, they might emit a more sweet, a savoury odour of the graces of the Spirit, to the benefit and confirmation of other christians, and that they might have a mutual, and more endearing fellowship, one with another, by the Divine Spirit.

28th. Sundry favourable providences this day seasonably occurred, and I trust in an answer to prayer, in relation to myself and family. Blessed be God. Thus I have an opportunity, through grace, to set up my Ebenezer, and say, "hitherto the Lord hath helped me." I saw mercies coming to me in the new and well-ordered covenant, through Jesus Christ. Oh, how desirable to have our mercies come to us with the heart's love of our Redeemer! This sweetens our bread and water to us beyond the richest dainties.

29th. Violently attacked with the ague in my face—have had scarcely a moment's ease the whole day. I pray thee, Oh, my God, to remove my pains; but if this seem not good in thy sight, sanctify them, I beseech thee, to my soul, and teach me and mine every lesson we ought to learn by our afflictive visitations. We are but dull scholars, froward children, and take, hardly, our weaning from the breasts of the world. Oh, for the teaching, sanctifying and quickening influences of the Divine Spirit upon our barren and benumbed souls. Let them likewise be distilled upon thine Israel every where, and upon the whole world for Christ Jesus' sake. Amen.

THOUGHTS ON THE WISDOM OF GOD IN THE PER-
MISSION OF SIN, &c.

AS to God's essential glory, it is impossible that any addition should be made to it. But his communicative and declarative glory, is, and will be more and more manifested to all rational intelligences, by his wisdom, love, power, faithfulness, in creation, providence and redemption; the last of which, it is my purpose, by divine help, to offer some thoughts upon, at present. First of all I shall endeavour, by way of introduction, to speak something of the wisdom of God in permitting the fall of man. God's will [in this event] was to glorify himself. He could act from no higher or lower view than his own glory. The fountain of truth and justice could do wrong to none of his creatures. There was one everlasting *now* with God from eternity, and there is no new succession of time and things with him. God's decree had not the least causal influence with respect to the fall of man. As God left our first parents to the freedom of their own wills, having created them perfectly holy, so they wilfully and wickedly fell from that primitive rectitude they stood in, by their presumptuous rebellion against the divine command. Adam standing as the representative or common head, all mankind descending from him, by ordinary generation, sinned and died in him. [By means of their connexion with him are subject to sin and death.] The whole nature of man is poisoned to death. The moral image of God is lost, and the image of the devil is portrayed in death characters. The unhappy posterity of Adam are all non-conformists to the moral law, infinitely indebted to divine justice, and unable to pay one farthing. Spiritually, totally dead as to any inherent goodness or spiritual life; yea, children of wrath. Both Jew and Gentile are concluded under sin. The law, which was originally given for life, now becomes a ministration of death and condemnation. Here the depths of man's misery call for the depths of God's mercy. But more properly the deeps or boundless depths of God's mercy call to man in his deep misery; for God is found of them who sought him not. Here let us take a view of the plan.

which infinite wisdom laid from everlasting, for the recovery of the seed of the woman, or of God's elect. God saw Adam and his wretched posterity from eternity wallowing in their gore, in the open field, hopeless and helpless, as to any creature help. Justice pleads against them. Surely no created being is able to stand the infinite shock from the sword of justice. Who among the seraphic, or cherubic throng, durst enter as man's surety, and in his nature appear against the flaming sword of justice! Ten thousand of elect angels, veiled with human bodies, as sureties for rebel men, would all have fainted. But eternal love, in concert with infinite wisdom, pitches upon the second person in the adorable Trinity, in the fulness of time to clothe himself with clay, and to take into personal union with himself, a human nature perfectly pure, consisting of a true body and a reasonable soul. This wonderful person, as man, obeyed and suffered death for his chosen; and the Godhead, the divine Altar, sanctified the gift, so that there was infinite virtue in his obedience and death, even to magnify the broken law and to make it honourable. The law of God is more magnified through this plan, which infinite wisdom laid, and infinite power completed, *infinitely* more honoured than it could have been by the most perfect and consummate obedience of ten thousands of worlds of elect angels to all eternity! The justice and holiness of God shine here, infinitely more in holy severity against sin, in not sparing his only begotten and dearly beloved Son when he stood as our surety, than if millions of millions of wicked men and angels had been hung up as everlasting monuments of divine vengeance! Thus the Son enters as the Lion of Judah's tribe with courage and strength, and yet as a lamb is slain for his chosen. He dies for their offences, rises again for their justification, the Father, as it were, putting the broad seal of heaven to the finished atonement. Christ is declared to be the Son of God with power in his resurrection from the dead. Here we see all the divine attributes of God glorified. Here mercy triumphs; justice is satisfied; electing love is displayed very gloriously; truth and faithfulness shine with a dazzling lustre, righteousness and peace kiss each other in this finished

atonement of Jesus Christ, and God is well pleased for his righteousness' sake. The Saviour having with his dying breath upon the cross declared the atonement finished, if we confess our sins, he is just and righteous to forgive them, and to cleanse us from all unrighteousness. In this contrivance of infinite wisdom God has all the glory, and boasting is everlastingly excluded ; and the mercy of God shines more gloriously in thus recovering man from the ruins of the fall, than if he had preserved him as he did the elect angels from falling ; for *recovering grace* sounds many notes higher than mere *preventing goodness*. Thus God for his own glory hath ordained whatsoever comes to pass. Of him, and to him, and through him, are all things ; to whom be glory forever and ever. Amen.

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EXTRACTS FROM HIS JOURNALS,

FOR THE YEAR 1753, SOON AFTER HE BEGAN TO PREACH.

On a journey from " Plymouth, eastward."

1753.

Plymouth, July 4th. SAT out from home, towards evening, with some clearness as to my journey. Refreshed by the way as I rode along in the night, from self-examination. Spent the night in Duxborough.

15th. Sabbath day. Experienced this morning replenishing draughts of divine love, fortifying my soul : Persuaded that God calls me to this journey, and that he will bless the same. Heard Mr. — preach this day. His discourses were well studied ; but it seemed as if the Spirit of God did not accompany them. The chariot wheels drove heavily. Lord, anoint him with fresh oil. Preached in the evening myself in this place : was treated with kindness, and furnished with things needful for my journey. Blessed be God. No christian need distress himself about scrip and purse, if he but honestly goes a warfare in his Master's service, with a single eye to his glory. I trust that I can witness to th

truth, and now desire with thankfulness and deep humility to set up my Ebenezer and say, all glory to divine wisdom, love, mercy and faithfulness.

17th. Preached at a house in Weymouth. Christians seemed solemnized and melted. The subject of my discourse, "Behold, I stand at the door and knock." Whilst mentioning Christ's agony in the garden of Gethsemane, the power of the Lord seemed to come down. The season was solemn. The minds of several little children were impressed. While giving a word of exhortation, tears dropped like rain from the cheeks of one of them; and all their countenances were much solemnized. O God, have mercy upon them, and convert their precious souls, for Christ's sake.—Preached in Dorchester, in the evening, on the veracity and faithfulness of God in his promises; was enabled to warn against jarrs and shyness among christians, some being present who had been at odds for some time. Lord Jesus, thou healer of breaches and restorer of paths to walk in, do thou in mercy heal this, and all other divisions of Reuben, which occasion great searchings of heart.

19th. Spent the night in Wilmington. Put up at a tavern, an awfully secure family, having not so much as the form of religion. No room, generally, in taverns or inns, for Jesus Christ, or his religion. Went to bed without family prayers, no opening for such exercise. Overheard some scoffing from the landlord against one of his neighbours, who would not go to reaping till he had performed family prayers. — O Lord, have mercy upon such poor, perishing creatures.

20th. Rode in company, about 10 miles, with a minister, whom I am constrained to believe, from the tenor of his conversation, to be an unconverted man. He was full of charity for moral heathens, believing that they would be saved. I desired him to inform me how he would get them to heaven according to God's word. His answer was, by the infusion of faith without their knowledge of it. What miserable shifts men are put to, when they leave the written word! He talked much about grace, but appeared to make no specific difference between common and saving grace. According to him, common grace, well-improved by the efforts of *free-will*,

together with the concurring grace of God, would prove saving to the soul. O God, slay that poor, miserable, blind guide: make him dead to the law, and bring him to life by the gospel. Lord God Almighty, pity poor New England, and purge her churches of all such teachers as lisp out one half of their instructions in the language of Ashdod. Oh, purify the house of Levi; scourge money-changers out of thy temple, and deliver this land from dry breasts and miscarrying wombs, for Christ's sake, Amen. Spent the night in Haverhill, where a door seems to be opening for me to preach the unfathomable riches of Christ. Preached in the evening. Was impressed with a belief, a few years past, when living in Connecticut, that a great and good work would take place near Haverhill, and along Merrimack river. Lord, may true preachers cast the gospel not from Engedi even unto En-eglaim, and take fishes of all kinds, not a few. *****

December 26th. At Plymouth. Refreshed in repeating passages from the Canticles. In the evening experienced very unusual meltings of soul while reading Mr. Erskine's sermon on the vision of dry bones. My comforts much revived. Have, for a great while, been spiritually shut out of doors for bold sinning. Oh, how blessed a thing to see and feel the sun—to realize the south breezes of the Spirit, after a long, a cold and numbing storm of temptation and desertion! Oh, blessed Jesus, leave me not, but come nearer, nearer, nearer still. I am well when thou art near.

"Those whom thy absence makes to grieve,

"Thy presence only can relieve.

Lord, effectually bruise Satan under my feet, and keep me humble and self-empty under, and after special manifestations of thy love.

30th. Kept this day as a private fast, in some measure; was wonderfully melted down in reading "the fulfilling of the scripture;" was made, I trust, to thirst after God, even the living God, whilst reading "the spring tides of the gospel," and concerning the abundant showers of the Spirit after Christ's ascension; seemed to long for the pouring down of the same divine effusions,

from our exalted and adorable Immanuel, upon his now withered churches and gardens in New England. Even so come, Lord Jesus, come in Pentecost effusions of the Spirit's quickening influences. Amen.

1754.

Plymouth, January 1st. Glory, glory to God for the many sweet experiences of his goodness to me and mine in the course of the past year. Lord, forgive us all our sins, and if we live another year, may we live abundantly more to thy glory, than ever yet we have done, for Christ's sake. Lord, lead us not into temptation, but deliver us from all evil. Wonderful refreshments sundry times this day. Whilst penning down my past experiences, the south wind sweetly blew upon my soul, and I was melted into tears of joy. Blessed be my God.

2d. Was overborne the former part of this day with fiery darts from Satan, and could obtain no sensible answer to prayer. Sat down to work, this forenoon, at my calling,* and besought the divine blessing upon my labour; but while I was busily employed, these words came to my mind, "Feed my sheep," and my heart was melted within me. The same words came again with power and frequent repetition, which caused tears of joy to run down my cheeks like rain. I felt a desire to be employed some way serviceable to poor, unconverted souls. Great was my pity towards them. I betook myself to a secret place, where I was assailed with the suggestion, that I had been imposed upon; but whilst I was impartially, I trust, examining the subject with a sedate and serious frame of mind, emanations flowed upon me from the fountain of fulness, a spirit of prayer was given me, and I earnestly entreated that the Lord Jesus would ride forth conquering and to conquer. I wept, and made supplication, that labourers might be sent forth, supernaturally assisted, for the great and important work of preaching the gospel. Almost agonized, for some

* Mr. C. appears for a short time to have desisted from preaching; but on what account, the writer of this has not, as yet, been able to ascertain.

time. Had a sense of my own unworthiness for so important an undertaking ; but promised my glorious Lord, that if he would qualify me, and go along with me, I would go forth in his strength, and spend and be spent in his cause. My call was greatly cleared up to me.

P. M. In retirement, was almost ravished whilst repeating these words, "Awake, oh north wind, and come, thou south." These words also greatly impressed my soul, "the Spirit and the bride say, come." Come, Oh come, Lord Jesus, come quickly in Pentecost effusions upon a sinful and perishing world. Oh, blessed Jesus, hast thou come to me in the fourth watch of the night ! Many waters cannot quench thy love to thine, neither can floods of opposition stop the current of divine love. Verily God is a faithful God, and that my soul knoweth right well. Much affected in the evening in reading over this day's experience, and particularly, with these words, "Feed my sheep." Lord, qualify me for whatever thou shalt be pleased to call me to. Let my eye be single, that my whole body may be full of light.

7th. Much drawn out in prayer this evening in retirement for myself and family, and for the church universal. I wept and made supplication that God would qualify me for the gospel ministry. Afternoon. An awful damp came upon my spirits, as if trouble were nigh. Lord, let me not be misled by any false and enthusiastic impression ; neither let me be afraid of evil tidings ; but may my heart be fixed, trusting in God. Sanctify, humble and purify me and my family ; subdue our lusts and corruptions ; for Christ's sake, wash our souls white in the purifying blood of the Lamb, and give us repentance for, and victory over our unmortified lusts and corrupt affections.

8th. Felt a strong persuasion this morning, that my work is yet to feed Christ's sheep. The will of the Lord be done. If God indeed calls, I am sure he both can and will qualify me for the work, to which he calls me. The clay is nothing, the power is with God, and all the glory of success belongs to him alone. Experienced sensible exercises, this forenoon, of repentance, of self-judging, self-loathing and self-condemnation, for bosom sins. Oh God, wash me in the precious blood of

Christ. Keep me humble, watchful, careful and prayerful.

9th. Realized this morning a desire after truth in the inward parts. Have been almost overborne, in the course of the day, with Satan's fiery darts; felt as if I should go distracted with keen temptations. Oh, blessed Jesus, pity thy poor and tempted servant. I believe that thou art Jehovah, and therefore both able and willing to succour the tempted. Thanks, eternal thanks to thee, Oh, everlasting Father, that thy dear Son was led into the wilderness by the Spirit, to be tempted of Satan, for all thine elect. Oh, infinite condescension! Rich and surprising love! Eternity itself will never sound the bottom of infinite wisdom and love conjoined. Much refreshed in penning some of the above lines. Verily Christ is kind to his children. Satan seems to be bound for a little season. But, O Lord, suffer me not to neglect my watch on that account. Intercede for me, Oh Son of God, that my faith fail not, and that through thy strength I may be led to victory and to triumph.

11th. Observed this day, in some measure, as a private fast. Some quickenings in prayer in the forenoon. Some refreshings towards evening in reading those words, which I believe I have had set home upon my mind as a call to preach the gospel, viz. *Feed my sheep*. My heart melted like wax, and tears of joy and sorrow flowed. Felt a desire that God would deliver me from the distressing temptations, which have, at times, almost overborne my spirits for several months past; or if this should not be consistent with his holy and sovereign will, that I may have grace and strength sufficient to bear them, and that I may be kept, while under them, from wounding the cause of religion. Son of God, intercede for me, that I may not be suffered to fall, and dishonour thy name.

18th. Sundry quickenings of divine love. Some respite from temptations. Lord, keep me watchful and self-diffident. Received a letter from my brother in Boston, acquainting me that since my preaching in Portsmouth, (N. H.) some of the principal people in that place have become my friends. Strange for me! Almost abandoned to sorrow, as I have been, now to rejoice! A

letter of comfort ! Good God, keep me humble, and deliver me from trusting in an arm of flesh. Felt something of gratitude to God, and tears of joy flowed from my weeping eyes.

July 5th. Observed this day with several christian friends at Rowley, as a day of fasting and prayer for the sensible effusions of the Holy Spirit, in a work of conviction and conversion. Divine power seemed to come down upon us in a remarkable manner. Several persons much comforted and overcome, soon after meeting began. Verily God is faithful to his promises. He hath said and made it good, that where two or three are met together in his name, he will be in the midst of them. Preached towards night concerning Jerusalem's broken walls. Neh. i. 3, 4. Was much shut up in mind and weak in body. However, was enabled to give a word of exhortation, after sermon, with, I trust, demonstration of the Spirit, and with power accompanying the same. Lord, make it effectual ; for the power is thine, and the glory shall be thine. Let dust rest silent in the dust.

7th. Sabbath day. In the morning in a stupid frame, generally ; but had some freedom in looking to God to assist me in giving out spiritual food to his people. Expounded in the forenoon from the parable of the prodigal son with some warmth and affection. Preached in the afternoon from these words, " When thou passest through the waters, I will be with you," &c. Spoke with much freedom some part of the time. An awful and profound silence in the congregation. Towards the close of the discourse, was enabled, I trust, to speak with demonstration of the Spirit accompanied with divine power. A remarkable shower of divine influence seemed to fall upon the people. I do not remember to have seen such an effect upon a congregation for several years past. All glory to God. I hope this is a happy prelude to a gracious answer to the prayers of his poor scattered flock, who observed last Friday, as a day of solemn fasting and prayer for the outpouring of the Spirit upon this place, and upon God's people every where. Discourged towards night on our Saviour's raising Lazarus. Spoke with some freedom, although my body was much exhausted with delivering three discourses. Wounded

sinners tarried till evening, when I gave them a word of exhortation, I trust with tears of love and pity. I was constrained, several times, to entreat them to go to their several homes, I was so fatigued with bodily exercise. With great reluctance they at length went off with my prayers that Christ might meet them by the way.

16th. Have preached since I left home, June 4, to this date, 36 sermons. Lord, water the seed sown with a divine blessing. To-morrow I expect to observe as a day of fasting and prayer with several christian friends, to supplicate Heaven for the descent of the Spirit of our enthroned Redeemer upon his drooping children in this place, (N. Rowley;) and also upon the whole world. Lord, let us not fast for strife, or debate, or to smite with the fist of wickedness; but may our fasting be such as thou hast chosen. As we have lately seen desirable evidences of eminent answers to prayer and private fasting; Oh, may we still be believing and praying, that we may see greater things than we ever yet have seen, even marvellous effusions of the Holy Spirit in convincing, converting and quickening influences, - amen. Sweetly quickened towards evening while walking in the woods and praying for the divine presence to be afforded us on the morrow. Oh, how blessed a thing to feel the return of the Sun of righteousness after a dark night of desertion and temptation!

November 18th. Preached this evening in a private house at Cape Ann; two hundred people or more present, among whom there was a great solemnity. They appeared, many of them, to hunger and thirst for the bread and water of life. Discoursed from these words, "When he shall come to be glorified in his saints, and admired in all them that believe." People, seemingly, loth to leave the meeting after the close of the exercises. Preached 8 sermons before I left this place.

28th. Thanksgiving-day, N. Rowley. Preached two sermons this day in a private house. First sermon from these words, "Endure hardness as a good soldier of Jesus Christ;" in the evening from these words, "As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit, wherein is no water." Spoke at both seasons with much animation, and I hope, clearness.

Blessed be God for divine assistance. Oh Lord, hear and answer my imperfect petitions and bless my weak labours. Experienced melting love in my soul, something like heaven's glory. Felt the south breezes of the Spirit, in retirement, in the afternoon. After preaching, was almost overpowered with the sweet influences of divine love. Glory, glory, glory to God that he suffers none to go a warfare at their own charges. Was evilly entreated by some high professors. Oh, may I see and humbly submit to the holy hand of God therein.

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MISCELLANEOUS THOUGHTS.

IT is common for modern pharisees to reverence their renowned Rabbies, as did the ancient pharisees, more than the holy scriptures.

It is extremely difficult to beat off pharisees and formalists from their lying vanities, from their chaff and husks; for men can hardly be reconciled to the idea of being deprived of that food which is best suited to their relish.

It is only through the meritorious work of Jesus Christ, that wretched men are restored to a state of peace with God, and true friendship among themselves. It is this which removes the middle wall of partition.

The legalist represents God as discharging such debtors from condemnation, as make partial payment.

Saving faith is to be traced up, as its true source, not to argument, or any conviction of mind arising from argument, nor to any wisdom or exertion of man; but to the power and grace of God, interposed in a manner, and at a time, altogether unexpected.

The great design of the gospel is to manifest the glory of God, and to debase the pride of man. It cannot then be of human contrivance; for it is, naturally, the great object of man to glorify himself, and to dishonour God. This requires no laboured proof.

The truly enlightened and humble man is not only reconciled to, but rejoices in the *shade*, i. e. the fall of man; for it is by means of this shade that a most beautiful picture is exhibited, which could not otherwise have appeared.

It is proper to style the gospel, by way of eminence, THE TRUTH, in opposition to all the false glosses put upon it by designing or ignorant men.

Men are no further happy than holy, and no further holy than conformed, in heart and life, to the divine law.

It is said of the load stone, that it made discovery of itself, by its magnetic or attractive quality, to one who was in search of something else; even so gospel grace is discovered to men while seeking for a far different object. Christ is found of them, who sought him not, and manifested unto them, who asked not after him.

Protestants have laid aside the Catholic crucifix, and many of the superstitious and idolatrous practices of the Romish church; but what have they, in many places, in the room of these? *A perverted gospel!*

How zealously ought true christians to contend for the faith once delivered to the saints, since the most insidious means are used, and the greatest exertions made, to mingle the froth and poison of human pride with the most holy faith!

How many, who preach what they call the gospel, take pains to persuade their hearers that they received their preparatory education, rather at the feet of Seneca or Confucius, than at the feet of Jesus Christ!

Ministers are to tell their hearers *what* to believe, not *how* to believe. They are to *proclaim* the truth: Christ, by his Spirit, must *reveal* it.

When the sinner comes to the saving knowledge of the truth as it is in Jesus, he finds that the perfection of his former wisdom was the perfection of folly. He is now

satisfied that his wisest course is to believe what he is taught, and to do as he is required in the scriptures, without murmuring or disputing.

All idolatry terminates in self-adoration, since it is worshipping a God of our own making ; for men never yet made any image of God, or *invented* any idea of him, but what served greatly to debase the glory of the original, and to elevate their own pride.

The Pharisees of old had a high respect for the letter of the law, and sought righteousness by the deeds of the law ; yet how great was their malice and spite against Christ, the great law-fulfiller, and the end of the law for righteousness ! Thus a feigned legal sanctification always hates real gospel sanctity.

The more *false* religion a man possesses, the greater will be his hatred of the *true*, and the greater will be his disposition to persecute the friends of truth ; for, while likeness begets love, contrariety produces loathing. They, who are born after the flesh, will persecute those who are born after the Spirit.

By the apostasy, man's conscience and true happiness are placed in opposition to each other ; hence the many schemes, which have been devised, and arts, which have been practised, to gag, blind and stupify conscience. But when conscience finds opportunity to speak with boldness, and to act the faithful part, the sinner can, and is disposed to say to it, as Ahab did to Elijah, " hast thou found me, Oh mine enemy ?

Man, in a state of moral stupidity, draws the divine character according to his own depraved taste. " Thou thoughtest that I was such a one as thyself."

All men, who know not the true God, have no other use for a God, but to be a help to their pride, and a nourisher of their favourite passions.

Horrible perversion indeed ! to make use of the gospel to build up self, and to cherish the pride of the sin-

ner's heart ; whereas the true design of the gospel is to bring down every high look, and to prostrate in the dust every thing, which exalts itself.

Human wisdom has been employed, in all ages, to shorten the distance between a holy God and sinful man, by steps of its own taking ; but the gospel, in its representation of the case, totally differs from all the devices of man's wisdom, as it shews God coming down all the infinite distance himself, not to meet man returning to him, but to overtake and prevent him, when hastening to destruction. Thus God seeks them that are lost. He overtakes *them*, by his saving mercy, when they are running away from *him*.

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1756.

Plymouth, July 10th. Having committed my family to God, by prayer, sat off on a journey for Providence. Lord, succeed and prosper me, if for thy glory, and preserve my life, limbs, health and strength. Keep me and mine from sin, sickness and death. But if this intended journey be not for thy glory, O God, prevent it.

13th. Freetown. Greatly comforted this morning in reading Dr. Colman's and Mr. Cooper's preface to Mr. Whitefield's sermons, especially in reading these words, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." I felt immediately bound in spirit to go forward in preaching the everlasting gospel. I felt divinely fortified, and instantly girt round with the gospel of truth. Tears of love and joy ran down my cheeks. Seemed to see, with an eye of faith, a wonderful reformation coming on. Was greatly strengthened also in reading a sermon of J. Smith, an excellent spiritual performance. It was written in defence of Mr. Whitefield's doctrine, manner of life, &c. Preached a sermon this afternoon, and another in the evening ; six, since I left home. Lord, who am I, dust and ashes, that unto me, who am less than the least of all saints, is this grace given, to preach the unsearchable riches of Christ. Awful stupidity, generally, among us, particularly with re-

spect to myself. Some freedom, however, in my last sermon. Oh, that it may not be in vain !

15th. Preached about noon with sweet freedom on Zerobabel and Joshua building the temple ; felt much animation myself ; this also was apparently the case with others. Had a pleasing view of the church's rising. Violently opposed by one of my hearers. Lord, teach me every lesson I ought to learn by all thy providences.

On a Journey eastward.

November 27th. Preached three sermons at a private house in N. Rowley. People now appear dull and stupid here. Much ground in religion lost in two years past.

28th. Kept a day of fasting with this people. Preached from these words, " Help, Lord, for the godly man ceaseth," &c. Preached and prayed with freedom. Was much comforted this evening at my lodgings ; when retired, felt great discouragements as to preaching. My soul was bowed down. But on looking to Christ, my gracious and compassionate Master, for light and direction, my bondage spirit was taken off, and my soul was melted within me. I felt becalmed, and was enabled to make a renewed dedication of my soul and body to my gracious Lord, in the work of the ministry. Blessed be his holy name.

30th. Lodged at a tavern to night, and was gratuitously entertained. When I first entered the house, found about a dozen carnal young men drinking and making merry. Felt conscience bound to reprove them. I observed to them, when God was shaking the earth, and sending pestilence, the sword and captivity upon the land, it was no time for merriment, and that, in riding some hundreds of miles, I had not seen such carnality. I asked them if they were prepared to meet God in another earthquake, should he suddenly visit us with such a judgment. I reminded them that unconverted persons had no cause of merriment, &c. A damp immediately fell upon them, and their mad career terminated. O God, have mercy upon them, and convert their souls.

December 11th. Sabbath day. At Stratham, (N. H.) Preached in the forenoon from these words, " Come

with me from Lebanon," &c. Christians appeared to be comforted—In the afternoon, from this passage, "We have an unction," &c. Preached with animation, although my body was very weak. Preached a third sermon in the evening to a large assembly, from the following words, "Out of the eater came forth meat," &c. with much assistance. Oh Lord, water the seed sown. In the morning experienced awful damps upon my mind, with darkness, which might be felt. But blessed be God, the clouds soon scattered, and a spirit of self-dedication to the Lord, in the work of the ministry, ensued.

12th. Observed this day as a day of fasting. To the godly it proved a day of feasting. Enjoyed freedom in prayer. Preached in the evening from these words, "To him that overcometh," &c. One backslider brought into glorious liberty under the sermon, which he manifested by cries and tears. Several others apparently much refreshed. Preached again, in the evening from these words, "Sir, we would see Jesus," to a large collection of people; an awful silence among them, and deep solemnity visible on their countenances. It seems as if awful trials were approaching. Oh God, prepare us, our families, and the land, for thy righteous visitations.

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1757.

Plymouth, February 16th. Was this day overpowered with the love of Christ; felt heavenly fortification, and tears flowed from my weeping eyes. I have not experienced so much heavenly consolation for a long time. Welcome, Oh doubly welcome to my soul, after having been, for six weeks past, in so stupid a frame, and under such overbearing temptations, that I have been hardly able to pray. Oh, how compassionate has my blessed Saviour been to my barren and afflicted soul, in regaling me with his heavenly love and tender sympathy! Expounded, in the evening, from Psalm cx. in a private house. Began the exercises with a spirit of intercession, and melting of soul. Began to speak to a large collec-

tion of people, with much freedom, when several persons of distinction came in, from whom I expected opposition. For a short time I was seized with, and was under the influence of the fear of man; but I was enabled to look to Jesus Christ, my glorious Master, to inspire me with boldness; and, blessed be his name, I found him a very present help in time of need. The fear of man was instantly removed, and gave place, as I trust, to the fear of God. I sensibly felt a love to every one, but a fear of no one. I felt as if I should not have been ashamed to preach before, and reprove kings. Men appeared in my view as grasshoppers. Surely none need start aside from any service to which God calls them, although a lion should be in the way, a lion in the streets.

Boston, March 17th. Very cold day. Experienced some breathings of soul after heaven. My brother is gone over to Cambridge to attend the execution of a Mr. Harrington, a man of about fifty years of age, for the murder of a youth. The poor man is to die, and launch into a boundless eternity, within two hours from this time. Oh, gracious God, have mercy on his precious and never dying soul! Sanctify his awful death to his wife and children, to all the spectators, and to all who shall hear of the dreadful catastrophe. Lord, deeply affect the ministers who may attend him at this awful crisis. Enable them to speak to his conscience and heart, feelingly, powerfully, faithfully. And, Lord, bless and succeed their exertions to the saving of his soul. My brother returned. He informs me that the criminal appeared to have hope and comfort this morning in prison; that he appeared with a placid countenance a little before his execution, and hopefully died a true penitent. And can the *penitent murderer* have eternal life? Oh, the height, and length, and depth, and breadth of pardoning mercy of sovereign grace! From this example let none despair; but let none *presume*.

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1758.

Falmouth, (Cape-Cod,) Jan. 16th. Preached from these words, "Sir, we would see Jesus." Spoke with life and engagedness. In prayer almost agonized for the

downfall of antichrist's kingdom, and for the universal building up of Zion. An Indian girl of about 16 years of age apparently under deep concern, and a boy of about 12 years. A number of people in these parts under awakening; others comforted.

17th. *Sandwich.* Preached in the evening to a considerable number of people from these words, "I am come a light into the world, that whosoever believeth on me shall not abide in darkness." An awful silence and deep solemnity. The power of God was present, I trust, to heal. People appeared to go away reluctantly after meeting. The Indian girl, mentioned above, was present, and received comfort. She appears to enjoy a sweet calm. Lord, let her not be deceived, and suffer her not to wound the cause of religion, for Christ's sake.

18th. Sat off for home, (Plymouth.) Rode several miles with a christian friend, with whom I had pleasant and profitable conversation on the things of God. Felt my heart warmed, I trust, with holy fire. Returned to my family somewhat fatigued. Found them well, for which I desire to bless God our Saviour. Have been absent on this journey (to Cape Cod) a month, lacking a few days; have preached 42 sermons, and rode about 200 miles; have seen much of the power of God in awakening sinners, in the hopeful conversion of some, and in the quickening of God's children. Lord, keep me humble and empty. If it were now asked me, Lacked you any thing? I must say, nothing. I would, therefore, ascribe all glory to divine faithfulness.

28th. *Plymouth.* Experienced quickening influences of the Divine Spirit whilst reading an account of the joyful deaths of young people at Haverhill about 22 years past, which were occasioned by the throat-distemper. Was almost overcome in reading these words, "The Lord, the Lord God, gracious and merciful, slow to anger," &c. Had a delightful sense of the mercy of God in Christ to poor sinners, and felt great love and pity to children. Oh, that I might be happily instrumental of bringing many of them to Jesus Christ. Have been sweetly comforted in reading these words, "To him that overcometh will I give to eat of the hidden manna," &c. I know not when I have experienced

greater consolation in reading the word of God. Blessed be its glorious and gracious Author. It has of late, generally, been a dull time with me as to spiritual things; but I trust that I now feel heavenly quickenings. Oh, how sweetly does the word appear when the Spirit of its Author shines upon it. Oh, how pleasant a favour does it give, when the divine Spirit that indited, breathes upon, and applies it to the soul! As the holy Spirit implants, so also he excites and quickens our graces.

Plymouth, Feb. 12th. Was refreshed this morning in reading Mr. Flavell's works, and particularly from this passage of scripture which occurred in the course of my reading, "I will pour water upon him that is thirsty, and floods upon the dry ground," &c. These words were the more comforting, as they were sealed upon my soul several years ago.

Was informed, this day, that I had lately been loaded with reproach and contempt by a young man of distinction and a professor of religion; that he had spoken evil things of me falsely. Felt a good degree of calmness under this abuse. Father, forgive him, and may I heartily forgive him. Oh, how kind is Jesus Christ to his unworthy, despised servant, to establish and comfort me when I endure shame and reproach! Through grace it is my common experience, to find most of Christ's sensible and gracious presence, when surrounded by clouds of infamy and disgrace. At such times, I trust that I often realize the Spirit of God and glory resting upon my soul. Preached at the house of a christian friend from these words, "I will pour water upon him that is thirsty," &c. Towards the close of the sermon divine power seemed sensibly to come down. Young persons apparently awakened. Lord, convert them. My heart yearned over them, and I wept whilst offering Jesus Christ to their acceptance. Oh God, open their hearts to let this king of glory come in. The place was a Bochim, a place of weeping.

Plymouth, May 25. Was comforted this day in reading the "Christian History," containing very interesting accounts of former revivals of religion in New-England, and particularly whilst reading Mr. Porter's account of a glorious work of God in Bridgewater, also Mr. Thacher's

of Middleborough. Experienced wonderful refreshings. Tears of joy, I trust, flowed. Impressed with a belief that a great outpouring of the Spirit may be near. Have lately been much shut up as to prayer; but found freedom to-day in this exercise in retirement.

27th. Sabbath day. A pleasant day indeed as to outward appearance; the trees blooming and the birds singing in the branches, as in praise to that God, without whose notice not a sparrow falls to the ground; and the whole creation assuming the robe of beauty. But religion, alas! decaying in this place; and but few zealously engaged in Zion's cause. God only knows how, or after what sort we are to be visited. The Lord prepare us for judgments or mercies, as he may be pleased to dispense. Wo is me, that I sojourn in *Meshech*. Oh God, awaken stupid christians in this place; pour down thy quickening Spirit upon us, and convert or confound all Zion's enemies through the world. Oh, take every stumbling block out of the way that hinders the progress of the gospel, and let Zion's prosperity be hastened in thine own time and way.

Attleboro', October 11th. My mind has frequently of late been strongly impressed with anxiety and fears that our soldiers would be greatly exposed to danger and death; could scarcely compose myself to sleep, on this account. Wept with pity and sympathy for them, and besought the Lord to hasten the time when wars should cease to the ends of the earth. Find to-day by the newspaper, that the next day but one after I had been weeping with anxiety for our youth exposed to blood, that nearly 300 of them had been terribly destroyed by the French and Indians, at fort Ohio. Oh God of battle, sanctify thy judgments to our land and nation, and in thine own time and way be pleased, in mercy, to remove them.

14th. *Needham.* Preached three sermons to-day with great freedom and utterance: deep solemnity and convictions were apparent; christians comforted, and a young woman sensibly awakened. May it please God to convert her.

16th. *Natick.* Preached from the parable of the prodigal son; much solemnity evident on the minds of the

hearers, and convictions apparent. Preached in the evening from these words, "Blessed are the pure in heart, for they shall see God." People heard as for eternity; seem loth to go home after meeting, and continue in a body greatly solemnized, waiting for an exhortation. How pleasant and easy to preach, when people are eager to hear!

17th. Preached in the forenoon from the great supper. The meeting was solemn and joyful. Divine power seemed remarkably to come down upon the people, who were melted into tears. A man of about 50 years of age was hopefully brought out of darkness into marvellous light, who had for some time before been under the convincing operations of the divine Spirit. Left his wife under deep concern, with several others. Lord, have mercy upon them, and make them the subjects of thy saving love.

Portsmouth, November 1st. Preached from these words, "Lo, I am with you always to the end of the world." Felt, I trust, the seal of the Spirit upon my soul confirming me in the truth of God's word. Experienced a very unusual door of utterance, and, I believe of entrance. Out of weakness I was made strong. Enjoyed such delightful leadings of the Spirit, it seemed as if I could have preached through the night. Such a solemnity I scarcely ever before witnessed, in any audience. After the blessing was given the people sat in a body, and it seemed as if they would not depart. I was almost affrighted at the astonishing silence which prevailed. Not so much noise was made, seemingly, as would be produced by the motion of a woman's fan, amongst nearly a hundred people. It seemed as if not only the company of spearmen were rebuked, but that Satan was fast bound. Glory to God, who is indeed a prayer hearing God.

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1759.

Attleboro', July 30th. Uncommon freedom, of late, to plead with the great Head of the church to go out with our fleet and army; to fight our battles, and to give Canada into our hands. Blessed be God, I really look

for that event. Will God sanctify the same whenever it may be accomplished, and prepare us for a great loss of men, which it is likely we shall sustain. Preached in the afternoon & evening; the latter sermon from these words, "Who is she that looketh forth as the morning?" Prayed with a wrestling spirit for the reduction of Quebec and Canada, and could take no denial. Divine influences seemed to descend, in sermon time, like the rushing of a mighty mind. Saw and felt the gospel like sun beams. The room seemed full of heaven. Several, apparently, under conviction, and saints comforted. Glory to God alone. May the seed sown be abundantly watered.

Taunton, August 5th. Called on Mr. Crocker, who informed me that some revival in religion had lately taken place among his people, and that several had been hopelessly converted. Desirable, animating news! It is like refreshing water to the thirsty soul.

6th. Preached in the evening to a full congregation from the words of our Saviour, "Somebody hath touched me," &c. Felt an unusual melting in my soul. The people were awfully solemn and heard as for eternity. Scarcely ever felt more love to precious souls than at this time, whilst offering them Christ and pressing them to accept the great salvation.

7th. Remarkably assisted in morning and evening prayer in the family where I lodged. Seemed to have much nearness to the throne of grace in wrestling for a revival of religion throughout the world. Heard Mr. — preach a sermon, apparently, rather to make profelytes to modes and forms than to the holy and humbling doctrines of the cross. A wrangling spirit appeared among the people after the close of the exercises. But, alas! the tythe, mint and anise of religion were rather the subject of contention, than the weightier matters of the law, judgment, mercy and faith. Lord, destroy all party zeal and bigotry under thy whole heavens, and let christian love, union and fellowship be every where cherished. Spent the afternoon with the preacher, and prayed that light and love might be given us. Lord, lead us into all truth.

8th. Returned home after an absence of 18 days, having preached 24 sermons.

EXTRACTS FROM HIS EXPOSITION OF THE BOOK OF
CANTICLES.

Chap. i. ver. 7. *Tell me, Oh thou, whom my soul loveth, where thou feedest ; where thou makest thy flock to rest at noon ! for why should I be as one that turneth aside by the flocks of thy companions ?*

How affectionate, how endearing and pathetic is this address of the spouse or church to Christ her spiritual husband ! *Oh thou, whom my soul loveth !* To real christians, Christ is the object of greater love and more tender affection, than the dearest earthly relatives and worldly enjoyments. To their view he is precious, the chiefest among ten thousands, fairer than the sons of men and altogether lovely ; their love to him is stronger than death. *Tell me where thou feedest.* Here the spouse, sensible of her ignorance and need of instruction, applies to Christ for light and direction. And to whom should she make application, but to him, in whom all the fulness of knowledge and wisdom dwell. She had, perhaps, been harassed and bewildered by false doctrines and blind guides ; perhaps had been led astray by “mother’s children,” false professors ; by persecuting Cains and scoffing Ishmaels, with the cry of, Lo ! here, and lo ! there is Christ. Thus situated, she seems to be at a loss with respect to the path of her duty ; and therefore has recourse to her beloved husband for guidance and direction. *Tell me where thou feedest.* She does not appear to be perplexed so much about her love to Christ, and her interest in his love, as she does about how she shall find him in present enjoyment, by discharging her duty. Note. Christ is said, Song vi. ver. 2, to feed in his gardens, to enjoy the fragrant blossoms, and taste the pleasant fruits of his church, the fruits of holiness. *Tell me where thou makest thy flock to rest at noon !* Observe. As shepherds direct their flocks when oppressed by the vertical and scorching rays of the sun, to shady groves and cooling springs for their comfort and refreshment, even so does Jesus Christ, the great shepherd of Israel, lead his spiritual Joseph like a flock, when oppressed by fiery and scorching trials, and when almost fainting under them,

to shady groves of peaceful retirement and rest, and to the still and cooling waters of heavenly consolation. He conducts them from the barren and parched wilderness to green and refreshing pastures. But where shall I find the flock in this happy, happy situation! How often is this the passionate and longing exclamation of christians, when under desertion and trials! *For why should I be as one that turneth aside by the flocks of thy companions?* Why should I turn about, or towards another flock—the flock of thy companions, those, who by *profession only* are thy sheep? Oh, my watchful Shepherd, suffer it not to be: Let me never wander from thy true flock, from those sheep, for whom thou hast laid down thy precious life. Let me never be united with those other sheep of thine, who do not in reality hear thy voice nor follow thy footsteps. Such we may consider as the feelings, the desires and language of Christ's church, or rather of individuals of that body, when under desertion, and appear, almost, to themselves, as separated from the true flock of the good Shepherd, and to be associated with a different flock, the flock of nominal professors, who are Christ's companions in pretence only. Lord, hear and answer all such desires and prayers of thy chosen ones. May they all keep by the footsteps of thy true flock. And oh, hasten the time when rivulets and streams of love, from the fountain of all love, shall flow through, and abundantly water and refresh all thy garden. Amen.

CHAPTER II. VERSE 4.

He brought me into the banqueting house, and his banner over me was love.

HERE the spouse in a very striking manner describes her husband's love and bounty. *He brought me into the banqueting house.* She had before been entertained with the *rose* and the *lily*, and with the *shadow* and *fruit* of the *apple tree*; but now she is brought to a more rich and satisfying entertainment, accompanied with splendour and magnificence. Banqueting houses of kings and princes are magnificent and splendid buildings, which are stored with the most delicious wines, and afford the most sumptuous entertainments; to which none but the king's

family and peculiar favourites are admitted. The banqueting house of Christ may be considered as representing the great, and precious, and saving blessings of the gospel and all the enjoyments resulting from them. It is that sumptuous feast consisting of fatlings, of milk and of wine well refined. Nor in this banqueting house are any found, but the great Master of the feast and his chosen ones, his peculiar favourites and friends. *He brought—her husband drew her to the feast; drew her with the cords of strong and everlasting love.* Here the banner of Christ was raised on high with this inscription, in golden capitals, LOVE, RICH LOVE, EVER-LASTING LOVE. To this feast of fat things, Christ sweetly, yet powerfully draws his guests. They come *freely* when made *willing*. “Thy people shall be willing in the day of thy power.” Observe. God sometimes is graciously pleased to admit his children to a heavenly communion, beyond what they ordinarily enjoy in the present life. They are sometimes filled with such strong consolation and animating joy, that they feel so abstracted from worldly things, they can scarcely tell whether they are in the body. Such was the happy situation of the holy apostle, when caught up, as it were, to paradise. Such was the blessed situation of Peter, James and John, when on the mount of transfiguration; and such is, sometimes, the happy frame, in a greater or less degree, of the meanest christian.

The banqueting house may also be considered as a type of those celestial mansions, which Christ has gone to prepare for all his elect, who are said to sit with him in heavenly places. As the church, on earth, are comforted with the apples and tender grapes of the promises, so, in heaven, they shall drink the new wine of the spirit. In this banqueting house they will be filled with this exhilarating wine, and their joy will be unspeakable and full of glory, when the mysteries of electing, redeeming and applying love to their souls, are opened to their admiring and ravished view. Oh, love, love, redeeming, incomprehensible love!

1760.

Rehoboth, Feb. 27th. Before I left my chamber this morning was comforted by these words, "Blessed are the peace makers," &c. Found freedom in the chamber, with a christian friend, in praying for the divine presence to be with a number of us, at a conference appointed for the purpose of healing, if possible, an unhappy breach between a minister of this town and one of his church, which had subsisted between them for several years. I was led to look to the Lord Jesus, the Wonderful Counsellor and Prince of Peace, that he would counsel and direct us to wise and pacific measures. Met in the forenoon with the belief, that we should have a good season. Having opened the meeting with prayer, I read 14th chap. 1 Cor. which treats of charity; and descanted on that superexcellent grace, observing, that were we clad with it, as with a garment, it would happily prevent much difficulty. There seemed to be a wonderful spirit of wisdom given to the brethren. Light and love seemed sweetly tempered during the conference. Believing each party to be blameable, I felt myself constrained to administer reproof to each, I trust with faithfulness and with a spirit of love. One of them declared that he believed I spoke uprightly; the other; a man of about 60 years of age, was melted into weeping. All bitterness and animosity seemed to subside, and a desirable prospect of a happy and lasting peace and friendship opened. My heart leaped within me for joy. When once the Spirit of the God of peace descends into the soul, Oh, how pleasantly and sweetly does the business of peace-making proceed! To thine adorable name, Oh, Prince of Peace, be ascribed all the praise of the happy termination of this meeting. Preached in the afternoon and evening. Many people present, and a deep solemnity. Oh God, let the word spoken be sanctified to the everlasting good of precious souls.

Plymouth, May 12th. The afternoon of this day has been a blessed season to my soul, although I had been much distressed and in the dark, in the former part of the day, when I was made sensible of a breach of a most

solemn resolution, which I made no longer ago than yesterday, at the Lord's table. Oh, what are the strongest resolutions, when made in our own strength! I trust that through grace I was made to loathe myself, and repent as in dust and ashes. There is nothing, which has so powerful a tendency to mortify sin, as the love of God shed abroad in the wounded soul. Oh Lord, keep me watchful and prayerful, that I may not be led into temptation. Had my way wonderfully cleared up as to my contemplated journey to the eastward. Felt bound in spirit to go thither, and a desire to glorify God in preaching the gospel to poor, perishing sinners. Oh God, go with me and make me instrumental, in thine hands, of saving souls, which are ready to perish. I love my Master, and the wages he gives me, as I go along.

16th. Having committed my family to the divine protection and blessing, by prayer, sat out on my journey.

22d. *Marshfield*. Preached in this place, in the afternoon. Copious effusions of the divine Spirit seemed to descend. Ten or twelve persons were remarkably awakened, while I was speaking on experimental religion, and relating several christian experiences. A young man was remarkably comforted. So great was his joy, that he visibly shook, for a considerable time, like a man in an ague fit. It was, indeed, a shaking season through the room. Oh Lord, convert the unconverted tremblers.

25th. *Boston*. Went with my brother to see the awful desolations, lately made by fire, in this town. The naked walls and chimneys preached terror by a dumb, but very powerful and impressive, oratory. I observed to my brother, that God had left, as it were, the print of his fingers upon Boston, and that without a speedy reformation, I was strongly apprehensive the people would soon hear much louder and more awful preaching. But may the people learn righteousness, that more awful judgments may be prevented.

Berwick, (N. H.) June 10. Preached from Rev. iii. 20, "Behold, I stand at the door and knock," &c. Spoke with life and freedom, and bore testimony against the dangerous errors of Antinomianism, which appear to be imbibed by some deluded people in this place. I bore solemn testimony against those sentiments as anti-script-

tural, and denounced them in the name of the God of truth. May such sentiments be blasted, wherever they exist, under the whole heavens. Amen.

18th. Observe this day as a day of fasting and prayer, looking to God for plentiful effusions of his Spirit upon our nation and land, and upon the whole world, in a universal reformation; also confessing and bewailing our sins, personal, family and national. Found freedom in exhortation at the opening of the meeting. People attentive and solemn; some instances of apparent awakening. Preached from these words, "Come, let us return unto the Lord," &c. A comfortable season. One young woman under deep concern of soul. Oh, may she soon find peace and joy in believing!

July 3d. On my return home. Enjoyed spiritual refreshment as I rode in the evening through a woody place. Found my family well on my arrival. Blessed be God, my kind Protector and merciful Father, for his great goodness to us during an absence of seven weeks; and that we now see each other in health and safety. I have preached 74 sermons in this time, under bodily weakness, and rode nearly 400 miles. Have preached 152 sermons since March 16, last past, to this date, July 3, and rode about 800 miles. And now if it were asked me, Lacked you any thing? I can say, I have lacked nothing. All glory to God alone. Amen.

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1761.

Holliston, March 4th. Preached to a number of secure and hardened people. The word seemed to make no impression, but rebounded back as from a hard and elastic body. In my sermon, and afterwards, solemnly warned the people of their exposure to the awful judgments of God; but with little or no effect. On giving an exhortation however just I was about to take leave of the house, the master of it, who had been in a state of shocking stupidity, was very powerfully struck; the joints of his body were loosened, even to trembling; his son also was deeply impressed, and another young man, who

had been a notorious scoffer at religion. Surely, power belongeth unto God ! When he worketh, who can withstand ? O Lord, have mercy upon their souls and savingly convert them, and to thy name shall all the glory be ascribed.

14th. *Framingham.* Preached on the parable of the great supper ; spoke with freedom and clearness ; felt my soul powerfully impressed after sermon in conversation ; and some others seemed sensibly moved. In the night arose a very strong and violent wind, which so shook the house that I was apprehensive it would be blown down. On Wednesday night last was an earthquake, and now, a wind almost sufficient to rend the mountains. It reminds me of *the still small voice*, and I hope to good purpose.

15th. Remarkable freedom in family prayer. Felt wrestling of soul for the final downfall of man's wisdom, human traditions and will-worship, and that every thing which lets or hinders the progress of Christ's kingdom, might entirely be put out of the way, or brought into subjection. I felt as if I could take no denial. Preached twice to day and once in the evening, with freedom, to a large collection of people ; who heard as for eternity. Some instances of apparent conviction. Have preached 19 sermons from March 8, to 15, and rode nearly 100 miles. Have seen much of the power of God. All glory to his name.

Sutton, Aug. 9. Sabbath. Was much satisfied in hearing a young man give a scriptural and feeling account of his conversion, which he informed me took place about two months past, when I preached at his father's from this text, "Thy people shall be willing in the day of thy power." I was much satisfied also with the relations of four others in this place, who have lately I trust been brought home to God. The youth, first mentioned, is between 13 and 14 years of age. Glory to God, who, out of the mouth of babes and sucklings, perfecteth praise. Heard Mr. ——— preach in the forenoon from this solemn and alarming passage, "How shall we escape, if we neglect so great salvation?" He preached in a very impressive and powerful manner. Conviction seemed sensibly to seize the congregation. I offered up the first prayer, and

trust, through grace, found remarkable assistance. Oh God, keep me ever humble, dependent and watchful. Mr. — administered the sacrament to a small number of us. To my soul it was a comfortable and refreshing season, although my body was made to shake with a sense of divine love.

“How pleasant, how divinely fair,

“Oh Lord of hosts, thy dwellings are !”

Is a sight of Christ soul-ravishing, when seen but darkly through the glass of ordinances? What then must the open vision of him be in heaven, where will be no intervening glass! Oh, may I never forget my sacramental vows, but through grace be enabled to perform them.

26th. *Raynham.* Religion, as to the power of it, much declined in this place; but sectarianism has gained ground, which is zealous for certain rites and forms, and which, I am persuaded, greatly tends to the depression of vital godliness. I am indeed bold to say that goats' teeth do not more effectually destroy green brush, than the four leaven of “Stand by, for I am holier than thou.” Lord, purge out of thy church this unpleasant and injurious leaven, and burn up all the hay, wood and stubble of self-love and spiritual pride, in whatever denomination of christians they may be found, by the fire of divine love. Suffer us not, Oh God, to call that common or unclean which thou hast cleansed.

27th. Came home pleasantly towards evening, and found my family in good health. Blessed be God for his faithfulness. Although under bodily weakness, I have ridden nearly four hundred miles in five weeks, and preached forty-seven sermons—one hundred and one in my two last journies since the 27th of May, and travelled eight hundred miles. And now if it were asked me, Lacked ye any thing? I must set up my Ebenezer to divine faithfulness and say, Surely I have lacked nothing; for—I, have taken the gospel for my improvement, and the Lord of hosts for my inheritance.

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1762.

Wrentham, March 11th. I have been much comforted this forenoon, repeatedly, in reading the religious experiences of a Mrs. Housman, (England.) Enjoyed

pleasant breezes of divine love. Oh, how delightful to be thus warmed and refreshed after having been shut, as it were, out of doors, for some days past, as to sensible communion with God, except at some short intervals. Oh God, sanctify me deeply and ever keep me near to thyself. Lead me not into temptation, but deliver me from evil. The fortification, which I have this day felt in my soul, is, I am persuaded, preparatory either for work or warfare. Oh God, as my day is, so let my strength be. Have been from home 5 weeks to day, and have preached forty-two sermons. Am desirous to go to Sutton. My soul has been much in travel for the people in that place. The remarkable freedom I had in prayer, when taking my leave of them, last summer, my soul has still in remembrance; and it now seems to me that there will soon be a great reformation in that place, especially among the young people.

15th. Sutton. Preached from these words, "He shall receive of mine," &c. A lively meeting. Am informed that a young person, of eleven years of age, was hopefully converted under a sermon which I preached when I was last in this place. Lord, suffer *her* not to be deceived; suffer *me* not to be exalted. Three others, in the same family, are hopefully become the subjects of the saving grace of God within a year past. Happy, happy, family! Glory to sovereign grace. Conversed in the evening with several christian friends, and our communion was sweet, while our hearts burned within us, I trust, with the quickening flame of heavenly love. How empty and insipid is conversation, when it is not seasoned with salt, when it favours not of Emmanuel's name and the glorious doctrines of his grace!

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1763.

Abington, June 17th. Preached to a large collection of people in the evening from these words of our Saviour's sermon on the mount, "Blessed are the pure in heart, for they shall see God." Spoke with freedom and animation; and the assembly appeared solemnized. Lord, water the seed sown and give it increase, for thine own

name's sake, and for the glory of thy grace. A considerable revival of religion has lately, I understand, taken place in this town. The minister, it is said, preached on election day to two thousand people. Glory to God for every manifestation of his power and grace. May converts soon be multiplied as drops of morning dew.

Smithfield, (Con.) September 7th. Preached in the afternoon and evening in this place. Was under great discouragements from bodily weakness; but was enabled to speak in the evening with animation and much freedom of utterance. Was opposed by a poor atheistical man, almost a blasphemer. He talked at such an awful rate, that I thought it my duty to enter into no controversy with him. To have entered the list of disputation with such a man, and in such a state of mind, would have been to cast pearls before swine. The wrath of controversy worketh not the righteousness of God, nor the edification of man. The man appeared much perplexed, but tarried for a long time talking and ranting in a very unbecoming and sinful manner. Lord, stop his unhallowed mouth; or rather teach him to speak for the honour of thy cause and to the glory of thy name.

13th. Passed through Killingley with a christian friend, who pointed out to me a tree, by the way side, where a young woman had lately hanged herself with one of her garters; and when found, her knees nearly touched the ground. Not far from the same place, and nearly at the same time, a man, formerly of Groton, (Con.) had put a period to his life in the same way. They were buried side by side. Awful events! What a train of reflections are they calculated to excite! How miserable must have been their situation to choose straggling and death rather than life! But how much more miserable must be their present situation? "No murderer hath eternal life." Affecting, tremendous consideration! Lord, put a stop to Satan's power and rage.

25th. Preston. Was agreeably entertained with the following account, "that a very great and general awakening had lately taken place among the people at Block Island, where are about fifty families, and that eight or nine had hopefully been converted." Blessed

be God for such glad and joyful tidings. Oh, that the holy leaven may spread, and the islands of the sea be converted unto God.

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1765.

Plymouth, June 22d. Have been sweetly comforted this day, repeatedly, in reading Dr. Watts' excellent sermons on the Witness of the Spirit, &c. Keep the day, in a measure, as a day of fasting and prayer on account of the dark clouds which hang over our land and nation; and which so frequently hang over my own soul. Although I can say, (blessed be God for it) that I am under no slavish fears or doubts as to my interest in Christ; yet I want, I long to live more abundantly to the divine honour and glory, the few remaining days of my wearisome pilgrimage. Oh, for a shower of sanctifying and quickening grace upon myself and family; upon our nation and the whole Israel of God. Oh, for the outpouring of the Holy Spirit in plentiful effusions upon all flesh!

Newton, July 11th. Whilst pleasantly riding this morning, these words were repeatedly set home upon my soul, "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live." Their sweet and powerful influence melted my soul. It seemed as if I should assuredly see dead souls made alive in this journey. Spent some time in conversation with a man on religious subjects very unpleasantly. Heard from him many high sounding and empty words. Could enjoy no fellowship with him. His religion appeared to be seated in his head, and to have no influence on his heart. Lord, shine into his soul with heavenly light, and enkindle his affections with a heavenly fire. How many *talkatives* in religion are to be found, and but mere *talkatives*! I cannot converse with pleasure and satisfaction with men, on experimental religion, who appear neither to feel its influence, nor produce its heavenly fruits.

August 5th. Stratham. Preached on the vision of dry bones. Felt soul travail for poor sinners while preach-

ing to them, ardently longing that the breath of life from God might be breathed into them. Was informed this evening that a desired reformation had begun, at Brentwood, near Exeter, where I was invited to go and preach. If for thy glory, Oh Lord, let it be thus ; otherwise, prevent it.

I do not recollect ever to have seen the work of God spread in the eastern country as it has lately done, particularly in Philipstown, Kennebunk, Wells, &c. All glory to God alone. Oh, may the holy leaven spread till the whole lump shall be leavened. Amen.

20th. Returned home this day, and found my family well. Blessed be God for his great goodness to me and mine, during an absence of a little more than six weeks ; that he has suffered no evil to befall us, nor any plague to come nigh our dwelling ; that none of my bones have been broken in a journey of about five hundred miles. Blessed be God that he has enabled me to preach upwards of forty sermons, apparently, to general acceptance, and I hope not without some good effect. Lord, forgive me whatever has been displeasing to thee, as I am sensible that my duties have been stained with self and sin.

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EXTRACTS FROM OBSERVATIONS OCCASIONED BY THE
INTERVIEW BETWEEN KING SOLOMON AND THE
QUEEN OF SHEBA.

**** HOW great encouragement have believers to repair to Jesus Christ, the glorious king Solomon, with all their intricate affairs, and with difficult questions ? for he is the source and fountain of all wisdom. He is every way qualified to remove all their embarrassments, to resolve all their doubts, and satisfy all their anxious queries. Oh believer, come and sit at this exalted king Solomon's feet. Come, unboosom your souls, tell Jesus, and keep nothing back. Tell him all your difficulties, wants and desires, not by way of information, but of petition and supplication. Tell him of your fears, your jealousies, of the satanical buffetings, and of the hideous and blasphemous thoughts which may, at any time, be

injected into your minds by the powers of darkness. Do not repeat the particular blasphemies by which you may be assailed. Omniscience already knows them; but spread them before the Lord, in a general way, as Hezekiah spread Sennacherib's blasphemous letter, before the God of Israel. Thus go to the divine king Solomon, and plead that he would exert his regal power to effectually bruise the old serpent under your feet. Spread your family trials and wants before him; make mention of Zion's captivity, that her walls are broken down and her gates burnt with fire; that her sons are divided and carried into captivity. Spread before him the calamities of the nation, occasioned by the overflowings of ungodliness, earnestly pleading with him that he would take from us those abominations, which are our reproach, and to give us that righteousness which shall exalt and adorn us. Pray for the destruction of antichrist, by copious and universal effusions of the blessed Spirit. Pray, pray, pray, and faint not.

Was the queen of Sheba overcome with wonder and surprise in seeing and hearing the wisdom of Solomon; in viewing the meat of his table; the house which he had built; the sitting and order of his servants, his ministers, &c. ? Did a view of these things overpower animal nature, and cause her even to faint, till there was (apparently) no more spirit within her ! Oh, daughters of Zion, go forth and behold a greater than Solomon, even the eternal wisdom of God, the Prince of Peace; admire his glories, contemplate his divine beauties, till your ravished, fainting soul shall be constrained to cry, Stay, oh, stay us with flagons.

Oh believer, behold the house which eternal wisdom hath built, a temple infinitely more glorious than was the temple of Solomon. What was Solomon's temple, although enriched and adorned with Ophir's pure and burnished gold, when compared with the temple inhabited by God's eternal Son ! What were the large and beautified stones, in Solomon's temple, when compared with Jesus Christ, the chief corner stone, in God's spiritual building ! What were the inward adornings of the temple, what were *all* its magnificent and splendid beauties, in comparison with the glorious godhead dwelling in the

manhood of Jesus Christ ; which the most exalted seraph in heaven cannot behold, but with veiled face, nor contemplate, but with the lowest prostration ?

What were the rich and dainty meats of Solomon's table, but the purchase of silver and gold, and what his most delicious and cheering wines, but the extraction of the grape ! When compared with the flesh and blood of Christ, how cheap, how mean and tasteless must they appear, O believer, to thy soul ! What was Solomon's attention and kindness to Sheba's queen, whose wealth was equal to all the expenses of her royal state, when compared with the kindness and liberality of Jesus Christ, who gives to believers his own flesh to eat and blood to drink ; who enriches them, being poor, and exalts them though mean and abased, to sit with him in heavenly places ?" The food which the queen of Sheba partook, at Solomon's table, could only nourish the body, and for a little season ; but the food which Christ gives nourishes the soul unto everlasting life. What was the sitting of Solomon's table, his ministers of state, their royal apparel, the decoration of his cup bearers, and all the splendour of his court ? These, indeed, were dazzling and captivating to nature's eye ; but when compared with the King of glory, his table, his ministers, his attendants and servants, how mean and insignificant are their appearance ! Oh, the transcendent beauty and the excellent glory of this divine king Solomon. Oh, the beauty of his house, the harmony of his table, the rich apparel of his ministers and ambassadors ! What is the fine linen of Egypt, compared with the perfectly white robe of righteousness with which his ministers, his cup-bearers and all his servants are clothed ! And what was the glory of Solomon's ascent into the splendid and magnificent temple which he had built, in comparison with the glorious ascension of Christ into the heavenly temple made without hands ! How striking and sublime is the description which David gives of this ascension of Christ ! " God has gone up with a shout, the Lord, with the sound of a trumpet. Sing praises to God, sing praises ; sing praises unto our King, sing praises ; for God is King of all the earth ; sing ye praises with understanding." Solomon ascended into an earthly temple as

king of the literal Jerusalem ; but Christ ascended into the heavenly temple as King over all, blessed forever. As king Solomon went into the earthly temple and spread forth his hands in supplication to God, in behalf of the temporal Jerusalem, so Christ is gone into the holy place, even the holy of holies, and by his priestly office maketh continual intercession for the spiritual Jerusalem, all the citizens of the spiritual Zion. Oh, how infinitely precious and powerful is the atoning sacrifice and the intercession of our great and glorious high Priest, who hath passed into the heavens, by which eternal redemption is procured, and gifts for men, even for the rebellious. Without controversy great is the mystery of godliness ; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. Amen.

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1766.

Brentwood, (N. Hampshire) April 26. Preached from these words of our Saviour, "I am the way." Before meeting, was much shut up ; but was enable through grace to speak, I trust, with life and clearness, and people seemed to bow before the word as willows by the water courses, and to hear as for eternity. I know of no place in N. England, at present, where God is so sensibly and remarkably at work as in this town. In one family, which had been exceedingly stupid in a religious view, three of the number give desirable evidence, that they have lately become the trophies of divine and all-conquering grace, viz. the heads of the family, nearly 50 years of age, and a daughter. All glory to God alone. Preached another-sermon from "The anchor of hope," and a third from these words, "Saw ye him, whom my soul loveth ?" A large collection of people present, numbers of whom were so deeply impressed, that it was with difficulty I left them between meetings for a short repose, and to eat my necessary food. Not only young, but married people were crying for mercy while tears flowed from their weeping eyes. Oh, thou Son of David, have mercy upon them ; pour the balm of healing consolation into their bleeding hearts ; and although their weeping

may endure for the night, Oh let joy and consolation come to their souls in the morning. In three weeks have preached 31 sermons, 24 in Brentwood, 3 in Plaſtow, 2 in Stratham, and 2 in Kingſton. Oh Lord, water the ſeed ſown, that it may ſpring up and bring forth much fruit to the glory of thy ſovereign grace.

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1767.

Epping, (N. Hampſhire) October 11. A little before 11 o'clock, A. M. as I was travelling through a woody place, toward Newmarket, the weather being clear and pleaſant, I heard an earthquake very diſtinctly; the noiſe was loud and of about a minute's continuance. My ſoul was ſolemnized as though I had heard the voice of God. Oh may this event be deeply ſanctified to my ſoul, and to the whole land. We are told that the earth trembled and ſhook, becauſe the Lord was wroth. Is not this a token of God's diſpleaſure with the ſinful, ſinful people of this land. Is it not a harbinger of ſome awful approaching judgment, if this people ſhould not hear, and fear, and learn righteouſneſs? Oh, that this warning call might be inſtrumental of awakening ſinners, and of leading them to repentance; of arousing ſleepy virgins, and of quickening them to trim their lamps.

20th. United with ſeveral chriſtians in obſerving this day, as a day of faſting and prayer, that we might be duly ſenſible of, and deeply humbled under our great and crying ſins, national, family and perſonal; and particularly, that the late earthquake might be ſanctified unto us. My ſoul was greatly enlarged and ſweetly drawn out in ſeveral exhortations. Spent conſiderable portion of our time in prayer. Oh, that it might not return void, but avail much. Preached in the evening from this petition of the Lord's prayer, "Thy kingdom come," with animation, and, I truſt, ſome clearneſs. Our faſting ſeaſon was a ſeaſon of reſreſhing, and, I truſt, feaſting to our ſouls. How much more nouriſhing is ſpiritual, than temporal bread! how much more pleaſant in taſte, and how much more durable in its effects! Lord, evermore give us this bread.

1768.

Affawamsett, (Old Colony) Sept. 4. Preached twice in this place, with freedom and life, to a large collection of people. Christians complain of very great deadness in these parts for several years past; a hopeful symptom of returning life and animation.

5th. Preached in the afternoon at *Madmaresneck*. It was an agreeable and lively meeting. Christians seemed much revived and comforted. Have not, for a considerable time, witnessed a more animating and melting scene. A heavenly cloud seems to be gathering over this place, promising a copious and refreshing rain; and the fields seem whitening to the harvest.

11th. Preached in the evening from this text, "Wisdom hath builded her house; she hath hewn out her seven pillars." The season was solemn, and deep impressions seemed to be made on the minds of numbers. I could not but notice that this passage was powerfully impressed upon my mind, just before I began to preach, which induced me to relinquish the text from which I expected to discourse. It belongs to the great Master to allot to his ministering servants the distinct work he would have them to perform; and it becomes them, with a waiting and obedient eye, to look to him for the intimations of his pleasure. I think I can say, from happy experience, that God ever gives his blessing, when the eye is single, and looks not at self, but his glory. But I am fully and joyfully convinced that God must give, or I shall never possess, nor see with this eye, which makes the body to be full of light.

Heard of the death of a dearly beloved friend and christian minister, aged 56, which took place about a month past. Blessed, blessed are the dead, who die in the Lord; for they shall rest from their labours and their works do follow them. He was a meek, humble and conscientious man, and a faithful labourer in the vineyard of his divine Master. I was intimately acquainted with him, for several years, and he was dear to my soul. Lord, sanctify to me this affecting visitation of thy holy providence! sanctify it to the family and all the acquaintance of the dear deceased! Oh, sanctify it to

his bereaved church and people ; and may the seed, which he has diligently sown, be productive of a plentiful and joyful harvest.

12th. Returned to my family after an absence of eleven days, having preached 19 sermons, and in general, I trust, with divine and animating assistance. Oh God, if for thy glory, bless my labours to the salvation of precious souls, for Christ's sake. Amen.

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1769.

Boston, June 11. Sabbath day. Heard my brother preach both parts of the day. The holy sacrament was administered, of which I partook. Enjoyed, I trust, sensible tokens of the divine presence. Blessed be my God and Saviour. I preached in the evening from the following passage, "Through the tender mercies of our God, whereby the day spring from on high has visited us." The season was solemn, the meeting full, and God, I trust, was present of a truth. The word seemed to run, through rich grace, like a river of oil. I had been much pained, through the day, with a soreness in my throat, and I felt as if I had the sentence of death in me, that I should not trust in myself, but in him, who raiseth the dead ; but I soon experienced great relief as to my throat, and found my debilitated body greatly strengthened. All glory to my merciful healer. Verily, none goeth a warfare at his own charges. How often do I realize the truth of the apostle's remark, "When I am weak, then am I strong." Surely God is a very present help in time of need.

13th. Early this morning walked to the common, where I saw two regiments of regular troops perform a variety of military exercises and evolutions. Their appearance was beautiful, and their various manœuvres were performed with astonishing uniformity and exactness. What a train of reflection was excited in my mind ! and how did my soul long that Zion might look forth as the morning ; fair as the moon, clear as the sun, and terrible as an army with banners. Lord, hasten this glorious event in thine own time and way.

Raynham, August 10. Preached in the afternoon from these words, "He that hath the bride is the bridegroom," &c. I trust that I spake under the leadings and teachings of the Spirit of truth. Things new and old were brought to my mind, and a wide door of utterance was opened to me. How easy and pleasant is it to preach, when God assists; but oh, how hard and unpleasant, without the sensible presence of Christ, and the assistances of his Spirit. How safe to preach what the divine Spirit has indited; but how dangerous to inculcate what human wisdom hath invented! Alas! how much has human wisdom crowded into our worship, which, by many, is accounted divine, and in this way damped the flame of holy zeal and excluded the power of true godliness! Vital religion seems, in most places, to have degenerated into a cold and lifeless form. We indeed see the shadow, but alas! where is the substance? A reformation seems almost as necessary now, as it did thirty years past. Oh Lord, revive thine own work, in the midst of these years. Oh, be merciful to us, and let our times be times of refreshing from thy glorious presence. Come, Lord Jesus; oh come in Pentecost effusions of thy Spirit. Even so come, Lord Jesus, come quickly. Amen and Amen.

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1770.

Chatham, (Cape Cod) May 19. Preached two sermons in this place; the latter, with much freedom. Felt love to souls, and found a marvellous door of utterance. The gospel seemed to shine as with sun beams, and the people to hear with interested and very solemn attention.

20th. Sabbath day. The house where I preached was crowded with people, who heard as for eternity. Mr. N. baptized an adult person who had not been baptized in infancy. I saw the baptist or baptizer, and the baptized both go down *into* the water and come up *out* of the water. Between these two events, the subject received baptism by—*sprinkling*. The transaction appeared exceedingly solemn. I do not recollect ever to have seen a person baptized in that circumstantial manner before; but it appears to me conformable to apostolic practice.

23d. Was much quickened this morning while at breakfast ; saw the need of love or charity among christians, and was made very sensible of my own defects with relation to that superexcellent and heavenly grace. Felt willing to give satisfaction to any of my fellow christians, wherein I had, in any measure, and at any time, grieved or offended any of them, through a warm and uncharitable temper. My soul was frequently melted into tenderness. Preached in the afternoon with much sensibility and affection. The word I trust reached the hearts of some. Oh, that it might prosper ! Preached again in the evening. I have now, in 21 days, preached 36 sermons. Blessed be God, who has supported and carried my weak body through so much labour and fatigue. Surely they who wait upon the Lord do renew their strength, as the eagle. I humbly trust that I have often realized the truth of this encouraging declaration.

24th. Came home from my Cape journey. During this journey saw numbers awakened, and christians sweetly comforted and confirmed. I have preached since the first of January, in two journies upon the Cape, upwards of 130 sermons, and about 40 on a journey to Boston, notwithstanding my bodily weakness, often infirmities, and frequent colds. When I reflect upon what I have performed, and been carried through, and upon the fresh recruits I have experienced, both bodily and spiritual, I am almost a wonder to myself. I desire to pen down these things with a view only to the glory of God, upon whom I have been wholly dependent.

Since the great earthquake, Nov. 18, 1755, I have preached more than 300 sermons a year, besides riding, in each year, nearly 3000 miles ; and yet, through the good hand of God upon me, none of my bones have been broken. And now, if it were asked me, Lacked you any thing ? I can say, I have lacked nothing.

I leave the above as my testimony to the truth and faithfulness of God.

JOSEPH CROSWELL.

Thursday, May, 1770.

P. S. I trust the Lord has converted some scores of people on the Cape since Jan. last ; a considerable number of whom were middle aged ; and several men with their wives. Among the hopeful converts is to be numbered one man, nearly 80 years old, and 3 Quakers. I know not but some hundreds of people were under serious impression, the last winter. The religious attention has been chiefly confined to the south side of the Cape, from Chatham to Bass Ponds, in Yarmouth. Dancing and frolicking have been entirely broken up wherever this attention has prevailed, and the works of darkness have disappeared.

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1772.

Bass Ponds, (On the Cape) Jan. 1. A new year this day commences. God grant it may be a year of Jubilee. Found freedom in prayer in the morning, that this might be the happy event. Blessed be God for his abundant goodness to me, and my family, and our nation, in the course of the year past. And, oh God, forgive us all our sins, national, family and personal. Should it please thee to spare our lives another year, oh, that they may be spent more abundantly to thine honour and glory than they ever have been, any year, heretofore. Oh God, grant it for Christ's sake. Amen.

9th. Warwick. Religion seems to revive again in these parts, and yet I verily believe that sectarianism has become so rigid, in some instances, as to injure the cause of gospel charity or true religion. A young man, too much under the influence of this unhallowed leaven, and sensible of the truth of the above remark, made an open and public confession of his fault. An excellent example for imitation. May the time soon come, when bigotry and uncharitableness, in whomsoever it may be found, may thus be confessed and forsaken.

12th. Sabbath day. Saw three children baptized. The administration of the ordinance was apparently accompanied with divine and powerful influences. I sensibly felt my soul drawn out, just before the administration, to Jesus Christ, supplicating the seal of his Spirit upon the ordinance. Blessed be his holy name, I can-

not but hope, that the supplication was acceptable to him, and that a merciful answer was vouchsafed.

I have enjoyed strong and delightful consolations on this journey in seeing a number of souls awakened, and in hopeful views of the near approach of a great and glorious revival of religion. Lord, hasten the glorious event. Oh, may thy kingdom soon come, and will be done in earth, as in heaven. Amen.

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1773.

Salem, (Mass.) April 1st. Preached in the evening in a large warehouse, which had been fitted up for religious meetings, to a very large concourse of people. Some hundreds were thought to go away for want of room. Lord, evermore keep me humble; deliver me from the influence of spiritual pride, and preserve me from the *infectious and poisonous breath of popularity.*

9th. Lynn. Preached in the evening from these words, "Behold the Lamb of God." A young gentleman, a school master from a neighbouring town, was providentially at the meeting. He appeared deeply affected under the word preached, and afterwards observed that I had reached his particular case. Lord, fasten the truth upon his soul like a nail in a sure place. The young man would not leave the house, but tarried till the next day. Oh, how wonderful and mysterious are the methods of divine Providence! How harmoniously do they conspire to accomplish the divine word and will! Christ must needs go through Samaria. And his meanest disciple must follow his steps to accomplish his designs. Of him, and to him, and through him are all things; to whom be glory forever. Amen.

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1775.

N. Bridgewater, July 19th. Preached three sermons in this place. Serious attention apparent among the people. This day is observed as a fast through all the states. Oh that it may be an acceptable day to the Lord. Will God, in mercy to the land, give a spirit of

prayer and repentance to his persecuted and afflicted people. For the cry of the poor and for the sighing of the needy, may the Lord arise, and, in his own time and way, set them in safety from those who unjustly rise up against them.

August 1st. Plympton. My son leaves us this day for the army. Oh God, cover his head, if called to it, in the day of battle. Let him not die, till by faith he hath seen the Lord's Christ. My soul, I trust, committed him to God; and I parted with him in a calm and tranquil state of mind, praying for the blessing of God upon our army, and that he would fight our battles for us, and deliver us from our oppressors. Am persuaded that God will thus appear for us. Amen.

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COPY OF A LETTER TO MR. J. B—, MINISTER IN PERS-
PITANK COUNTY, (NORTH CAROLINA) DATED PLY-
MOUTH.

Dear Sir,

I HAVE received your kind letter, which now lies before me. I have read the contents with much satisfaction, and am desirous that the correspondence between us should be kept up, if the Lord will.

Your account of the rise and progress of religion in North Carolina is wonderful, and was undoubtedly begun and carried on by Jesus Christ, that wonderful Counsellor and mighty God, by instruments of his own choosing; instruments, by whom, to still the enemy and avenger.

I rejoice to hear that the wilderness begins to blossom as the rose; that North Carolina and Virginia are stretching out their hands to embrace the all-conquering Redeemer. May the handful of spiritual corn, upon the mountain of Zion, increase to a rich and abundant harvest, waving with pendant ears, like Solomon's fruitful fields of Lebanon.

Dear Sir, arise up to the harvest, for the fields seem already white, and, with diligence, use your threshing instruments. We must not think much of sweating in harvest time, for it lasts but a small part of the year.

Oh, may you be well instructed in your employment, that you may bring forth things new and old. May the energy of the divine Spirit accompany your ministerial labours, without which they will be in vain.

Dear Sir, God has promised to be with his faithful ministering servants to the end of the world. Precious, animating promise! Blessed be God, that he has enabled you so to lay hold of this promise, as to face a frowning world, in vindicating and maintaining the main doctrines of grace, in opposition to that dangerous and destructive doctrine of Arminianism, which advocates "free will" in the unregenerate, to perform works of real righteousness, to the divine acceptance.

It is no wonder that the world, the flesh and the devil oppose the doctrines of free and sovereign grace, which are so diametrically opposite to the flesh-pleasing doctrine of justification, in whole, or in part, by works which our own hands have wrought. Corrupt nature makes men Arminians; but regenerating grace, alone, makes them real and humble christians.

You wrote me that the people, who had so many years been misled by false doctrines, talked of leaving you, when you insisted upon the doctrines of eternal, unconditional election, &c. Nor were it to be wondered at if they had. It is enough for the disciple to be as his Master. Did not Jesus Christ preach away almost all his hearers? Were not even his twelve disciples just upon the remove, when he thus addressed them, "Will ye also go away?" But, my dear friend, let not the threats of an ungodly world; let none of these things move you. The way of duty you will always find to be the way of safety. When the fear of God comes in, the fear of man goes out; and when you love every body, you will fear no body.

Preaching, that does not disturb the devil, and the un-sanctified passions and affections of men, will do no good. Smooth preaching, and smooth prophesying can but amuse the ear, engage the attention, sooth the carnal mind and stupify conscience. But oh, the dreadful consequence! It leads to destruction. The kingdom of Christ and the kingdom of Satan are diametrically opposite to each other; so that what is agreeable to the

subjects in one of these kingdoms, must of course be disagreeable to the subjects in the other.

I rejoice to hear that so many churches and congregations, among you, newly gathered from those regions of darkness where popish and Arminian principles have so long prevailed and triumphed. May their number and graces be greatly increased; and may the great Lord of the harvest, in his own time and way, furnish such flocks, as are destitute, with pastors after his own heart.

I doubt not, dear Sir, but the account which you have sent me will make glad the hearts of Christ's real ministers and friends, who may be made acquainted with it, in these parts. Let me entreat you still to be fervent in spirit; still to contend earnestly for the faith which was once delivered to the saints. Be not weary in well doing. Hold up and strenuously advocate the glorious doctrine of eternal election in your sermons: for should that but be taken away, and I am bold to declare, that the glory of the gospel would be totally eclipsed, and its grace would disappear. The doctrine of eternal and particular election, and the grace of the gospel are doctrines, which mutually agree and harmoniously embrace each other. Indeed their connexion is necessary and inseparable.

Let us insist much on man's deplorable state by the fall; his utter inability to extricate himself; his unwillingness to be saved by free gospel-grace; his justification, instrumentally, by faith alone, cleaving to Christ's righteousness, which is upon all, and equally upon all them that believe. Let us also insist upon the necessity of sanctification, or imparted holiness infused into the hearts of the elect in regeneration, and carried on by the Holy Spirit dwelling and operating in the inner man, in connexion with final perseverance and eternal glorification. These things, dear brother, as they are scripture doctrines, constantly teach and affirm; and may the God of grace remarkably own and bless your labours in his vineyard.

May you be honoured as a happy instrument in feeding Christ's sheep and lambs, and in bringing many sinners to the knowledge and acknowledgment of the truth

as it is in Jesus. And having turned many to righteousness, may you shine as the firmament, in brightness, and as the stars forever and ever. So prays your unworthy brother and fellow labourer in the Lord's vineyard,

JOSEPH CROSWELL.

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1776.

May 3. Brookline. Preached twice this day. The meetings were lively and agreeable. The sanctuary waters, through grace, rose pleasantly and sweetly. People were melted into tears of joy. Oh, how good and delightful it is for brethren to dwell together in unity: It was, through rich grace, as one of the days of heaven to our souls. Blessed be God for all our prelibations and foretastes of Canaan's fruit, while journeying through the wilderness, to that heavenly country.

As I was journeying from Boston stopped in Charlestown, and took a survey of Prospect Hill, formerly owned by my father, and the place of my nativity; viewed the mansion house, which I found turned into a sort of garrison. I then proceeded to the common, and took a view of the fortifications on Bunker's, Cobble, Plow and Winter's hills, and of the situation of the town in general, which was lately, in a wanton and unfeeling manner, burnt by the enemy, whose tender mercies were cruelty. While viewing this affecting scene, my mind was deeply impressed with this melancholy description of the Psalmist, "He turneth a fruitful land into barrenness, for the wickedness of them that dwell therein;" also with the words of the prophet, "Zion shall be ploughed like a field, and Jerusalem shall become heaps." How strikingly have these descriptive representations been accomplished in this place! Oh, for a sanctified improvement of the same.

5th. Malden. Was enabled in family prayer, this evening, fervently to pray God that he would in mercy deliver his people from the hand of the oppressor; when I was sweetly comforted and confirmed by these words, of the prophet, "As birds flying, so will the Lord of hosts defend Jerusalem; defending also, he will deliver

it, and passing over, he will preserve it." I did believe that God would, as it were, hover round America, as birds, flying round their young, to defend them. Oh God, thus be our defence for thy name's sake. Amen.

Brentwood, (N. H.) June. Experienced love to souls in preaching from Rev. xxii. 1, 2. While speaking on the river of the water of life, and on the tree of life, my love to God and man was very sensible. Oh, how pleasant it is to love the Lord our God with all our hearts, and our neighbour as ourselves. The prejudices of people in this place and vicinity greatly subside. Oh, may the happy time soon arrive, when all wicked prejudices and prepossessions shall give place to those views and affections, which are without partiality and without hypocrisy. Have lately preached at Portsmouth, where I have not preached before for several years, because he that letteth hath been suffered to let. But the hinderances, which have heretofore existed, are now taken away. Blessed be God. When the great Zorobabel, who has the key of David's house, openeth the door for a free course of the gospel, neither men nor the powers of darkness are able to shut it. Enjoyed a pleasant and comfortable season. Sweet refreshing in prayer. Through grace the sanctuary waters rose from the ankles until they became almost a river to swim in.

6th. Stratham. Preached in the evening. How pleasant and easy is this service, when people flock to the word, and hear with eager attention, as they now do in this place. Cannot but believe that a reformation is at the door; for the sons of Zion take pleasure in her stones, and favour the dust thereof. I find my soul lately much revived and drawn out in love to precious immortals. Oh, may their immortal interest be secured.

Spent several days in preaching at Stratham and Exeter; and hope, through sovereign grace, with success. Christians appear quickened and comforted, and the cry seems to be, Come over to Macedonia and help us. Lord, who am I, vile dust and ashes, that I should be instrumental of feeding Christ's sheep and lambs? Oh, may I ever feel dependent, humble and self-abased. It appears as if the fields were whitening to the harvest, in New Hampshire, for many miles round. Lord, thrust

forth faithful labourers. Through grace I feel bound in spirit to go and labour in those fields. May the divine presence be with me wherever I go. Have been greatly favoured in reading the scriptures and in family prayer, with divine manifestations. In these exercises, I have, almost every morning, for some time past, been melted into tears. For what purpose, whether for work or warfare these preparatory draughts are given me, is known only to God. Let his will be done; let his designs be accomplished. One morning, in particular, when engaged in family prayer, I felt the shout of victory in my soul, with respect to this country, over the formidable army of our enemies, coming, and already come, among us. They appeared as the chaff of the summer threshing floor. I have frequently, of late, found freedom in prayer, in beseeching the God of armies that he would fight our battles for us, to the disappointment and overthrow of our unreasonable and vaunting foes, both fleet and army. And I do believe that the day will soon be over with them, although we may realize much trouble from them before the close of it.

18th. Returned home in the evening. Have been absent 57 days and preached 64 sermons. Through grace it has been a heavenly journey to my soul. Blessed be God for his protection of me and mine in our absence from each other, and for supplying all our needs. Bless the Lord, O my soul.

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1777.

Portsmouth, Jan. 1. Blessed be God for the mercies of another year; that we, and our families have been preserved amidst the dreadful scenes of war and blood, which have been realized the year past. Blessed be God that the United States have not become a prey to the teeth of the lion. Lord, sanctify to us thy mercies and thy judgments, and work deliverance for us, in thine own time and way.

As 7 is a perfect number; as it is of frequent occurrence in the scriptures with application to solemn and festival days and years, and was much regarded by God's

ancient people ; I cannot but notice the occurrence of a triplicate union of this perfect number, the present year. Three 7's now meet, which cannot be the case oftener than once in a thousand years. Whether this circumstance is to be considered as ominous of any great and important revolutions in the world, I pretend not to decide. But whatever may be the events in providence of this remarkable year, *one thousand, seven hundred and seventy seven*, may all be prepared to meet them, and wisely to improve them.

18th. Had a very great and unaccountable damp upon my mind from about noon, till in the evening. Felt apprehensive that some calamitous event might have happened in our army. Such were my death like sensations that it seemed as if I could neither preach nor pray ; but in opening a meeting in the evening with prayer, my depressing load was removed ; the gloomy clouds, with which I had been surrounded, were scattered, and God was pleased, through rich grace, to enable me to pray and preach with much freedom and engagedness. Thus I had the sentence of death, as it were, in and upon me ; that I should not trust in myself, but in him, who raiseth the dead and quickeneth whom he will. Blessed be God for his marvellous loving kindness.

24th. Was uncommonly affected, in the forenoon, whilst observing a company beating up for volunteers to supply the ship of war, built in this place. Was almost overcome with tender affection and anxiety for them. The state of my mind was, on some accounts, unusual, and I felt apprehensive that something tragical would attend their hazardous enterprize. But we must leave these things, and lay no undue stress upon them. In the hands of him whose way is in the sea, and whose footsteps are not known, I leave the men, with my best wishes and prayers to God for their preservation and success.

The last sermon I preached makes the hundredth since the beginning of last Nov. Blessed be God for bodily and spiritual strength imparted to me, and for all needful supplies, that I can now say, I have lacked nothing. The sermons were preached in Portsmouth, Philipstown, Lebanon, Kittery, &c.

1778.

Plympton, Jan. 18th. Returned home from a journey to the Cape; was absent 45 days, and preached 59 sermons, in which I generally found blessed spiritual assistance. My labours were blessed, I trust, to the comfort and quickening of Christians and to the conviction of sinners. I would observe that my weak and languid body was strengthened to admiration, to go through the labours and fatigues of this journey. God is my preserver; he is my strength, and this my soul knoweth right well. On my return found my family in health, and my son lately come from the army, whom I had not seen for more than five months. Blessed be God for his great goodness to him, and particularly, in twice raising him up from sickness in his absence from home. Oh, that the divine goodness might lead both him and all of us to a thorough repentance, and to acknowledge God in all our ways. Oh that my son might become a true and valiant soldier of Jesus Christ.

23d. Felt support and consolation from these words concerning backsliding and idolatrous Ephraim, "For the iniquity of his covetousness was I wroth, and smote him; I hid me and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him," &c. Such as was Ephraim's, seemed to be the case with the people of this land. God in wrath has justly hid his face from us, and we have been going on frowardly in the way of our own hearts; but I was led to pray, and in the confidence of hope, that God would, in mercy, appear for us as for Ephraim of old, and heal us. I could not but believe that God would, in his own time and way, *look N. America into repentance.* All the afflictions, which we feel under the divine judgments, will, I am sensible, render us more and more perverse and obdurate, until God, in mercy, shall be pleased to pour down upon us a spirit of repentance, of grace and supplication. Oh God, arouse and quicken thy drowsy churches in our land, unitedly to call upon thee in fervent prayer for the outpouring of thy Spirit in his awakening, convincing and converting influences. **Hast** thou not said, oh thou, who hearest prayer, that for this

thou wilt be inquired of by the house of Jacob to do it for them? But the preparation of the heart, in man, and the answer of the tongue is from the Lord. Turn thou us, oh God of our salvation, and then shall we be turned, and cause thine anger towards us to cease. Heal our backslidings and love us freely.

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1779.

Portsmouth, March 25th. Experienced some quickenings of late in prayer for the outpouring of God's Spirit upon all flesh. Lately heard a Quaker preacher hold forth. He was a man full of words, but of little matter. He harangued for hours together, and *made nothing of it*. He appeared *empty* of gospel truth, and *full* of Arminian error. He denied the moral impotency of man, and promised life to such, as would follow the *dark* directions of such *light*, as they had within; he rejected water baptism and the Lord's supper, as carnal ordinances; denied eternal election, divine sovereignty, the irresistible power and grace of God in conversion, the final perseverance of saints, &c. Although I esteemed him as the poorest of the *poorest* sort of preachers, yet he drew after him not a few of weak and unstable hearers. Oh God, if consistent with thy holy and wise designs, stop his mouth, or *truly* enlighten his *inner man*. The children of God, in this place, have been grieved to see so many people misled by such delusive preachers. Oh, my soul, come not thou into their secret, unto their assemblies, mine honour, be not thou united.

April 8. On taking leave of Portsmouth was almost overwhelmed with a sense of divine things. Prayed, I trust, under a spirit of adoption almost to an agony for the spiritual showers, which are to bring on the latter day glory; which day appears to me to be almost at the door. Felt a very strong impression on my mind, that Portsmouth would soon be visited with spring tides of gospel blessings, with very uncommon effusions of the Holy Spirit. Oh, blessed Fountain of divine influence, thus appear for thy people in this place, for thy great name's sake.

For what I believe to be the faithful discharge of duty, I have lately met with opposition, and from some

friends. But, blessed be God, I have found the way of duty to be the way of safety, and that honesty is the best policy. The approbation of my heavenly Father seemed to be sealed upon my soul. Not unto one, not unto me, oh God, but unto thy name be all the glory ascribed.

18th. *Lee.* Sabbath day. Preached twice to-day in the meeting house, and once in the evening, with some freedom at each time. The weather has been as cold as in the middle of winter; but religion is almost as cold as the weather. Iniquity abounds and the love of many waxes cold. Lord, warm and thaw our chilled and benumbed souls with the holy fire of heavenly love and true devotion.

20th. Observed this day, with several christian friends, as a day of private fasting and prayer. A spirit of remarkable prayer and supplication seemed to be given us. Preached a sermon on the nature of a true fast. One of the brethren was greatly quickened. Oh, that our prayers might ensure a gracious answer of peace from him, who hath never said to his people, Seek ye my face in vain.

Have been from home nearly ten weeks, and have preached upwards of 70 sermons. Oh Lord, abundantly water the seed sown for Christ's sake. Amen.

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1781.

Nantasket, or Hull. September. Lord's day. Preached here twice to-day, and several sermons on week days. There was a considerable attention to religion among the people some time past, when several were hopefully converted; but the attention has much declined, since I was here last. People, however, still hear with solemnity. How soon do revivals of religion decline, when the sovereign God withdraws the special operations of his Spirit!

Abington. September. Preached 2 sermons in different parts of the town to large collections of people, who heard as for eternity. I formerly preached often at Abington; but do not recollect that I have preached there, till now, for about ten years past. It is thought that towards a hundred people were savingly converted in this society, the last year; and their religion seems to wear

well.* Sectarianism has little or no influence among the people. I understand that there is but one person of any sectarian denomination. The people appear very solemn, and flock much to meeting, young and old, and hear the word preached with eager and solemn attention. I expect soon to visit this place again. Should this be the case, oh, that I might come in the fulness of the blessing of the gospel of Christ.

Easton. September. I have frequently preached in this town and in the neighbourhood about this time. Often three times, and once four times in a day. The meetings have been pleasant and refreshing. Some sermons seemed remarkably accompanied with divine power. I have had delightful and animating views, frequently, in prayer, of the latter day glory, and a spirit of pleading for the overthrow of our relentless and cruel enemies, who beset us both by sea and land, accompanied with a firm belief, that God will, indeed, overthrow them. At times have had to struggle with a cold and lifeless frame, accompanied with much darkness; but, blessed be God, have always enjoyed lucid intervals. Never shall I realize uninterrupted light and life, till I drop my body of death, and get beyond this world of darkness.

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1782.

Weymouth, July 5. Preached two sermons in the North Parish in this town. The meetings were agreeable, and some, I trust, were comforted and refreshed. Found much freedom in my exercises. Was enabled ardently to pray for secure sinners in this place. I do not remember, that for nearly thirty years, since I have known the place, I ever found so great freedom to pray for a reformation among the people. And it seems to me that it will assuredly take place, and perhaps suddenly. Oh God, grant that this may be the case for thy great name's sake. Amen.

* It may be confidently asserted, that for about two years after the religious attention commenced in Abington, scarcely a profane word was heard from the mouth of any of the inhabitants; that scarcely an instance of intemperate drinking was known to take place, and that few, if any scenes of conviviality and dissipation were witnessed. The works of darkness almost wholly disappeared.

30th. *Easton.* Observed this day, with several christian friends, as a day of fasting and prayer, on account of a severe and pinching drought. We made prayer unto him who is the Father of the rain, that he would pity and appear for us in visiting the dry and barren earth, with showers of blessing from his river, which is full of water. It was, through grace, a very good day to us. A deep solemnity attended our exercises, at the very commencement of which, the heavens began to gather blackness, which was discharged in refreshing rain upon this, and several neighbouring towns. All glory to Zion's God, who has said, Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me. Blessed be his holy name that he hath never said to Jacob's seed, seek ye me in vain; but that he hath said, and it shall come to pass, that while his humble supplicants are yet speaking, he will hear. All glory to divine faithfulness.

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EXTRACTS FROM HIS EXPOSITION OF THE BOOK OF
CANTICLES.

Chap. iii. Ver. 11. *Go forth, oh ye daughters of Zion, and behold king Solomon with the crown, wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.*

Go forth, oh ye daughters of Zion. Here the spouse, or church, calls upon particular believers to go forth and see an attractive and glorious sight—to abstract themselves, as it were, from the world, and from themselves, that with an eye of faith, and with holy affection they might behold Christ, the glorious king Solomon. Oh ye daughters of Zion or Jerusalem; ye who are true believers, and to whom Christ is precious, go forth and *behold king Solomon*; take an admiring view of a greater than Solomon in the type, even of king Solomon the antitype, Jesus Christ, the glorious Prince of peace. Behold him as your great new covenant head, engaging in your behalf perfectly to fulfil God's broken law, to finish transgression; to make an end of sin, and bring in everlasting righteousness, as the only meritorious ground of your justification before God. See, in him, justice and

truth harmoniously meeting together, and righteousness and peace cordially embracing each other. See the burning throne of wrath, which once shot forth flames against you, sprinkled, as it were, with the Lamb's atoning blood, now sending forth the beams of love and grace. Behold the covenant of the people, Jesus, who is God, man, mediator. Behold him as a mighty conqueror, bruising the serpent's head, and treading down all his and your spiritual enemies—stilling the thunders of Sinai's law, and completely freeing you from eventual condemnation. See him thus conquering, when he himself was apparently conquered by death. Wonderful, wonderful! He became a mighty conqueror, through his own humiliation, sufferings and death! Oh believers, go forth and contemplate the astonishing scene! see the sword of divine justice awake against the Man, who is styled Jehovah's fellow! See the beams of divine justice concentrating, as it were, by a burning glass upon the head of the holy one of God, when he was made sin for you, that you might become the righteousness of God through him. Oh the amazing love of God to his chosen, in taking a holy pleasure in bruising his well beloved Son, that through his stripes they might be healed. Behold your king crowned with thorns, that you might wear crowns of immortal and unfading glory! See him under extreme anguish of body and desertion of soul; hear his doleful and lamentable cry, "My God, my God, why hast thou forsaken me!" Hear his dying breath, "It is finished:" see him bow his awful head; see him die; the Lord of life and glory die!

But are we thus invited to go forth, to see our glorious king Solomon *crowned*? Oh believers, think not that your time has been unprofitably spent in viewing this tragical scene, or that it has no connexion with the coronation of your glorious and immortal King. This is a scene which was preparatory to that great and joyful event; a scene calculated to prepare your minds to contemplate it with higher admiration and delight. It behoved Christ thus to suffer that he might reign Zion's king. Now then go forth, oh believers, and behold your glorious king Solomon, who for the suffering of death is crowned with glory and honour. Behold him *with the*

crown, wherewith his mother crowned him. This, being applied to the literal king Solomon, denotes the crown royal wherewith his mother, Bathsheba, is said to have crowned him; because Solomon was crowned by David's order, upon *her suggestion*, and by virtue of his promise to her. But being applied to Christ, it notes the honour and glory which were given him; which, although principally done by his Father, yet is here ascribed to his mother, i. e. to the church universal, which, in respect to his humanity, may be called his mother; partly because he was born in, and, as it were, of her, and was therefore subject to her institutions. Whence the church is represented as a woman in travail and bringing forth a man child, that is Christ; and partly because, in a spiritual sense, she is said to conceive and bring forth Christ in particular believers. Gal. iv. 19. And his mother may be said to crown Christ, the spiritual and glorious king Solomon, both because it is the great design and business of the church to advance Christ's honour and declarative glory in the world, and because she is instrumental of the spiritual birth of children, whom Christ esteems his *crown and glory*. *In the day of his espousals*, i. e. when the church is betrothed, as it were, and married to him, which is done when the covenant is made or confirmed between them, or when elect souls are converted and united to Christ. *And in the day of the gladness of his heart*, when, as the scripture expresseth it, he *rejoiceth over his bride*.

Oh believers, go forth and behold your king crowned with glory and honour; behold his royal diadem sparkling with brilliants of dazzling and immortal lustre. Behold him seated on a throne august, beyond description, and brighter than the brightness of the firmament; behold his sceptre of pure and burnished gold; his sceptre of grace and everlasting love. Admire his exaltation, his attractive beauty, and glorious majesty. Let his high praises be in your mouth. Sing praises to your King, sing praises. Shout, oh shout, in praise, the coronation song.

Go forth and crown this glorious King *yourselves*; crown him by imbibing largely the spirit of his religion, by speaking for his name, by zealously vindicating his

cause, and by transcribing into your lives all his divine and heavenly precepts.

Is the day of his espousals the day of the gladness of his heart? Does the repentance of one sinner give joy to this glorious King of Zion, and even to all the blessed inhabitants of heaven? Arouse, then, oh daughters of Zion; up and be doing whatsoever your hands find to do, that many, many sinners, may be brought to repentance, and bow at the sceptre of your king; for,

The Son with joy looks down, and sees
The purchase of his agonies.
The Spirit takes delight to view
The holy soul he form'd anew;
Whilst saints and angels join to sing,
The growing empire of their King.

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1783.

Newmarket, (N. H.) July 6th. I have been acquainted in these parts more than thirty years; but never did I see the power of religion in so depressed and languid condition before. An uncommon stupor seems to have seized upon the minds and hearts of people in this place and its vicinity. What this is ominous of, God only knows. If ever the wise and foolish flumbered together, now is the time. Iniquity, in general, greatly abounds, and the love of many waxes cold. How awful are the aboundings of heresy, of blasphemy, Sabbath breaking, lying, uncleanness, intemperance, Murrayism, deism, arianism, with shocking contempt of the gospel! But notwithstanding these things, I firmly believe that a great and glorious reformation is nigh at hand. Both the word and providences of God seem to indicate the approach of that great and desirable event. The word of God leads us to believe that the outpouring of the Spirit, upon all flesh, will be preceded by a period of great apostasy and darkness, and yet that God's people, who will be greatly oppressed, in some view or other, will be excited to cry unto him with great importunity, for deliverance and for a universal reformation. Is not this, in a great measure, the state of things at the present day? The devil seems to have come down in great wrath, knowing that his time is short. He seems re-

markably to have assumed the empire of this world ; and to have much influence on, alas ! too many who, it is hoped, are wise virgins ; yet others, and many of them, appear in some places to be much quickened in prayer. Several concerts for prayer are established in different States. Many of God's people are crying day and night for Christ's coming and kingdom. When I contemplate this combination of circumstances, I am ready to exclaim with the Psalmist, "Thy name, oh God, is near ; and this thy wondrous works declare." When we see all these things, may we not reasonably conclude, that the end is nigh ; the end of Satan's empire ? I do believe that the flood tide of religion will, ere long, be fully proportionate to the present ebb. Lord, hasten the time, the set time thus to favour Zion. Amen.

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1788.

New London, February 5th, &c. Preached at New London, Harbour's mouth, where the people, according to their own confession, had been very loose, as to their moral conduct, much addicted to profane language and disregard of the Sabbath. But they are now, in appearance, much reclaimed. A number of hopeful new converts are to be found in this place. We have had many lively and pleasant meetings, to which there has been a great flocking, and which have been attended with seriousness and solemnity. I preach about 10 sermons in a week, and have, I trust, through grace, sundry seals of my ministry in these parts. I have realized much liberality from several persons. Lord, reward them a thousand fold both temporally and spiritually. I have had much freedom in praying for Christ's coming and kingdom ; and, at times, it appears as if heaven and earth would soon harmoniously meet.

March 6th. Set out pleasantly from New London towards home, having made it my head quarters since the 21st of November. Have been kindly and cordially received, and favoured with very agreeable acquaintance in this place, in Montville, Chesterfield, the Harbour's mouth, Groton and Lyme. Blessed be God for christian friends and kind treatment.

7th. Come to Norwich landing, where I do not recollect to have been before for thirty or forty years, nor ever to have preached a sermon to the people till now. I find it to be a place where the owl hath been, and the satyr danced ; where Murrayism, or *murrainism* has been spread. Preached in the afternoon and evening. Many people flocked to the evening meeting and heard with much attention and apparent seriousness. Find freedom in preaching ; but I fear little religion among this people. Oh God, revive thine own work among them for Christ's sake.

9th. *Norwich City.* Sabbath day. Preached twice in the course of the day and once in the evening to a great collection of people, whose attention to the word preached was apparently solemn. Several people who are thought to be real christians in these parts, but who have been trained up in the midst of the Rogerene Arminian Quakers, I found speaking partly in the language of Ashdod. Oh Lord, dry up every stream under heaven that makes Babylon's whore glad.

10th. Spent some time to-day in conversing with several young persons, who do not approve of the doctrine of eternal election ; but hold that election begins in time, and is founded on the good works of the subjects, consequently is not to be traced up to sovereign discriminating grace. How does this sentiment run counter to the grace of the gospel ! for let the doctrine of eternal and absolute election be but erased from the gospel, and there will be no such thing as free grace left behind ; agreeably the apostle observes, that if salvation be not of grace, it must be of works. This appears to me to be a fundamental error. I rebuked the young men for their maintaining it. Lord, rectify their hearts ; rectify their heads, and let truth prevail to the universal overthrow of false and ruinous principles.

28th. Returned home (Easton) comfortably, and found my family well. Glory to God for his great goodness to me and mine in an absence of nearly five months. Notwithstanding my advanced age, being in my 76th year, I have rode in this journey 500 or 600 miles, and have preached 166 sermons. Have experienced, I trust, several remarkable answers to prayer. Blessed be God for the bodily strength, and for every

assistance he has afforded me. Oh that a divine and saving blessing may follow my weak, but well meant labours, to many souls. Amen.

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1789.

Boston, June 4th. In riding from home to this place the face of creation exhibited a melancholy appearance. A severe drought had rendered the roads extremely dry and dusty; vegetation is backward, and in a languishing state. But God is just and righteous, should he send famine and cleanness of teeth through our borders, for the iniquity of them that dwell therein. Oh, how do the awful sins of covetousness, self-love, drunkenness, injustice, horrible contempt of the gospel, &c. abound in our land! Surely it is because the divine compassions fail not, that we are not consumed.

5th. A christian friend this day put a dollar into my hand. Oh Lord, return a thousand fold into his bosom. How seasonable was this gratuity! for when I came to town I had not money sufficient to pay for my horse keeping a single night. But I came from home trusting in the good providence of God. Oh that my heart might be duly affected with a sense of his goodness.

14th. Sabbath day. *** Attended public worship in the meeting house, where I heard a young, raw, and I fear unconverted man preach two such sermons, as I desire never to hear again. He named a text, indeed, as the theme of his discourses, but took special care to keep at a great distance from it, on both parts of the day. He appeared to be *made* a minister merely by dint of *human* instruction. Alas! how many such *made ministers* are placed as overseers over the church of God! Oh God, convert, or thrust them, in thine own time and way, out of thy holy temple.* As to the poor young man, if, as I apprehend, in an unconverted state, I pray God that he may be awakened to see his misery by sin, that he may no more speak so slightly of that subject as he has

* Should this be considered as an unreasonable and uncandid philippic against preachers of a certain description, it is hoped that the reader will exercise that charity which thinketh no evil, of the writer, and that he may derive benefit to himself from what he has written.

done this day, and that he may be led to abhor himself and repent in dust and ashes. Oh, that he might be brought to see and feel that sin is exceedingly sinful; that salvation is entirely of free and sovereign grace, and be enabled faithfully and successfully to preach and defend those doctrines of the cross, of which he now appears ignorant, both in heart and in head. I hope and trust that I have no unreasonable spleen or prejudice against the young man; I wish him nothing better nor worse, than that he might become an able, a faithful and successful minister of the New Testament, and enjoy the happy consequences thence resulting.

Preston, (Conn.) October 27th. Enjoyed a pleasant season in prayer and religious conversation with a christian brother, between whom and myself there had, for some time, existed a groundless distance and thyness. We were both, I trust, in some measure made sensible of it. Oh, how politic is Satan, that accuser of the brethren, to stir up unreasonable jealousies even to the separation of very friends, even to the dividing of Paul and Barnabas! And oh how pleasant and desirable is the restoration of mutual confidence, love and fellowship! Behold how good and pleasant it is for brethren to dwell together in unity! Blessed be God, that this is now our happy, happy situation. May our love be, and continue stronger than death. Amen.

Easton, November 13th. Dulness on my soul, generally, this day. At times enjoyed some freedom in prayer.

14th. Was drawn out almost to agonize in prayer for Christ's coming and kingdom, universally, in the world. And it seemed as if I felt upon my soul an answer to the prayers of my christian friends, in several of the United States, with whom I am in covenant, mutually to remember each other, and families, in our prayers every Saturday evening. I have thought that I have frequently enjoyed the benefit of their prayers on such occasions.

16th. N. Bridgewater. I this day visited a dear friend and christian brother, whose wife, a godly woman, is dangerously sick. How pleasant and delightful was the interview! The power of God seemed sensibly

present. While the family were in tears, she was rejoicing in God, her Saviour. Her face seemed to shine with heavenly joy and glory. Through grace, I enjoyed that consolation which the world can neither give nor take away, whilst speaking to her of the tender sympathy of our adorable Emmanuel, and exalted high Priest. Oh, happy, happy situation on the bed of sickness and death !

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1791.

Newmarket, (N. H.) February 24th. Converſed with a christian brother, with whom I cannot agree in ſentiment, and whoſe ſentiments I cannot but view, in ſeveral reſpects, as founded in error and uncharitableneſs ; and therefore, as unreaſonable and hurtful in their conſequences. I freely told him, that it was my daily prayer that ſuch ſentiments, and their effects might be overthrown, and that I ſhould thus pray, were I going out of the world, with my dying breath. Such ſentiments I verily believe, with all other wood, hay and ſtraw in religion, in whomſoever they may be found, are reſerved for, and will be burnt with fire. The day is coming when every man's work ſhall be made manifeſt ; the day ſhall declare it, becauſe it ſhall be revealed by fire ; and the fire ſhall try every man's work of what fort it is. Then nothing but peace and ſimple truth will bear the fiery teſt. All error and human traditions, in whatever denomination of christians they may be found, will be but as fuel for the flames ; they will, as it were, be burnt up and wholly deſtroyed. In the contemplation of this, I rejoice. Amen and Amen.

Boston, April 20th. Preached from theſe words, " In the world ye ſhall have tribulation, but in me ye ſhall have peace." A pleaſant and lively meeting. Have enjoyed ſweet fellowſhip with the people of God in this town, and eſpecially with certain individuals of them. Oh what, on this ſide heaven, is ſo pleaſant and animating as intimate christian fellowſhip ! Am much comforted and quickened in looking for the glorious ſpiritual reign of our bleſſed Redeemer, which I hope is very near. Even ſo come, Lord Jeſus ; come quickly in Pen-

tecost effusions of the Holy Spirit, till the whole earth shall be filled with the true knowledge of the Lord, as the waters cover the channels of the sea.

Sabbath day. Was highly gratified in hearing a preacher of a denomination different from that of my own. He is a powerful and experimental preacher. He spoke feelingly, instructively and impressively. His oratory was of the right kind, as it originated from his own feelings, and I trust from the heart. He appears modest, humble and free from the unhallowed feelings of party spirit. An excellent pattern for imitation! Oh, may the time soon come when Ephraim shall not envy Judah, and Judah shall not vex Ephraim; when no disposition shall, in any party, be discovered for *dividing the living child*; when all Christ's ministers shall be meek and humble, see eye to eye, and be perfectly of one mind and of one accord.

About this time God has been pleased to raise up several kind friends in this place, who have ministered to my necessities in money and apparel. Among the gratuities were an excellent coat and cloth jacket; on the receipt of which, I put off my old ones which I had worn for about eight years, not having been able to purchase those articles of clothing during that period, as I found it necessary to contribute all in my power to the support of my family, and for furnishing myself with other necessaries. Oh, how kind and tender is the care of divine Providence to me, in seasonably supplying my needs! All glory to divine faithfulness. Oh God, reward my benefactors a thousand fold into their bosoms. And now I will set up another Ebenezer, and say, Hitherto the Lord hath helped me.

Received a letter from a friend in New London, informing that he had received a letter from me, in which I had given an account of a great revival of religion lately in N. Bridgewater and Abington. The number of conversions in both these places is supposed to be nearly 200! If true, how wonderfully has the power and glory of God been displayed in these places! Glory to God on high. He observed in his letter that he had informed my N. London friends of that glorious event, which gave them great joy.—N. B. When Bar-

nabas had seen the grace of God he was glad. And is not news of this sort, though from a far country, like refreshing water to a thirsty soul?

I have spent about three weeks in Boston in a more pleasant and agreeable manner than I ever did, the same time, before. My acquaintance with christian friends has much increased, and I have had opportunity of meeting with five religious societies, consisting chiefly of young people. I have spent considerable time with them in praying, preaching and exhortation. One of the societies consists of about 100 members. I think I have not, for forty five years, seen things, as to religion, appear so encouraging in this place, as at the present time. Oh may these societies prove as holy leaven, through whose influence the whole mass of this people shall be leavened.

Have enjoyed blessed freedom at my lodgings in praying for the final overthrow of all Christ's and his church's enemies under heaven, and in praying for Christ's glorious and universal reign. I have quartered at the house of a christian friend, where I now am, above a hundred nights in a few years past, in a gratuitous manner, where I have had a comfortable chamber to myself, "a joint stool and candlestick," and every kind attention paid me. Oh my God, think upon this family for good, and may the bread which they have so liberally and freely bestowed upon me, be returned to them a thousand fold temporally and spiritually. Bless the Lord, oh my soul, and forget not all, nor any of his benefits. Amen.

*N. Bridgewater. September. ****** How greatly has error increased within twelve years past! Converts to universalism, arianism, socinianism, deism, and the *arminianism*, particularly of *Westley*, have in many places become very numerous. Although the preachers of Westley's school preach, in some respects, sound doctrine, yet I am constrained to believe that the poison of asps is under their *cloak*. They compass sea and land to make proselytes, and by smooth words and fair speeches beguile the hearts of the simple and unstable, and would, I believe, were it possible, deceive the very elect. But to my great comfort and establishment, I see the day approach.

ing, and hope it is very near, when Christ, by the brightness of his coming, and by the power of the Holy Ghost, will consume all antichristian heresies under heaven. Amen.

These preachers take special care in their preaching, either to deny, or keep out of sight, the main and fundamental doctrines of the gospel, such as original sin, total depravity, the sinner's moral inability to help himself with relation to his acceptance with God, eternal election, decrees, the sovereignty of God, justification through faith alone in Christ, and the final perseverance of saints. These are doctrines written in our Bibles as with capitals and in sunbeams. I do, and am constrained to say it, that I look upon such teachers as wolves in sheep's clothing; and as a friend to the truth, I do not cease to bear constant testimony against them as great deceivers; and by the help of divine grace shall neither ask them into my house, nor bid them God speed.*

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1792.

Abington and N. Bridgewater. August 12th, &c. Have preached sundry times in these societies this week. People attend with seriousness, and christians seem comforted and refreshed. Have preached about this time two Sabbaths in Abington meeting house, the minister being absent on a journey. Preached with much freedom and presence of mind, to probably 600 hearers. Found a door of utterance; and, oh, may the word find a door of entrance into the hearts of the people. Preached several sermons in private houses to attentive hearers. Some of the meetings were accompanied with delightful manifestations of the divine presence. At an evening meeting in Bridgewater divine influences descended in so powerful a manner, that joy and love, which could not be concealed, seemed to fill the room. At evening

* These remarks are not to be considered as applying to the Methodists indiscriminately. There are many preachers of this denomination, who are, it is believed, decidedly calvinistic in their sentiments and preaching. And it is hoped that *some* of this description are to be found in the U. S. Whether any of the above remarks are incorrect, or savour too much of severity, the writer of this note does not peremptorily decide. The reader will judge.

time, it was indeed light. Oh, blessed be God for such communications as these to unworthy, and sinful dust and ashes. Oh, how pleasant and delightful to enjoy a little heaven below!

Blessed be God, who graciously hears and answers the prayers of his children, and who never said to the seed of Jacob, Seek ye my face in vain.

Have lately read the late President Edwards' History of Redemption. Next to the Bible, I consider it the best book I have ever read. Have also lately read a large volume of Watts' Sermons, and Shaw on "the Life of God in the Soul of Man." While I would call no man master on earth, yet I desire to bless God for such valuable and important helps. Oh God, may I, and may others reap much benefit from such books as these.

August 22d. Returned home to my family and found them well. Blessed be God, our kind Preserver. Have been absent 24 days, and have preached 30 sermons; 243 since November, 1792, I hope, through grace, with some success.

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MISCELLANEOUS THOUGHTS.

CHRIST's faithful ministers are heralds to summon sinners to surrender to the King of glory, and their Master's feet are behind them.

The gospel is the chariot of state, in which the King of glory rides forth conquering and to conquer. By this he makes his entry into the hearts of his chosen, and subdues them to himself.

Is Christ our king, and are we his subjects? Let us then consider well the descriptive motto of his kingdom. "Holiness to the Lord," and the injunctions upon ourselves suggested by this motto: "Be ye holy. Let your light shine before men."

1. Let us be loyal to our King, in resolutely vindicating his cause, whenever we see his laws violated, his name profaned and his authority invaded.

2. Let us play the man in vigorously maintaining an irreconcilable warfare with all the King's enemies, whether within, or without us.

3. Let us be upon the alert, and diligently watch every avenue, by which the enemy may enter the *castle of man-soul*. Eyes, ears, heart and tongue are vigilantly to be guarded, lest the enemy should get the advantage, and enter by surprise.

4. Let us diligently *peruse* the King's statute book, and as diligently *observe* all its statutes.

5. Let us zealously contend for the liberties of his kingdom; liberties equally opposed to licentiousness and tyranny.

6. Let us maintain a friendly correspondence and close alliance with *all* the King's loyal subjects, although clad with *different liveries*.

God is truth; and his providential government is a display of himself: It is truth put in practice by the God of Providence. Hence, when men fault providential dispensations, they quarrel with truth, and shew themselves to be the seed of falsehood.

Truth is the most tormenting thing to the guilty soul; for while likeness begets love and pleasure, contrariety produces hatred and pain.

The kingdom of Christ relates to the conscience and inner man; but earthly kingdoms relate only to the outer man and external conduct. Let no earthly authority or tribunal interfere with the rights of conscience, as they would avoid invading the rights of Christ's kingdom, and the serious consequences of such invasion. It were better that a millstone were hanged about their necks, and they cast into the depths of the sea, than that they should usurp the prerogative of Zion's King.

The folly of those is equal to their error, who prefer the *world's great ones*, to *Christ's little ones*: for he that is least in the kingdom of Christ is greater than the world's greatest potentate.

In unregenerate men, the eye of the understanding is blinded by the darkness of the heart; but in the regenerate, this darkness being dissipated, the eye becomes clear and single, and they behold the beauty of the Lord, and the excellency of their God.

Whenever God is *truly* seen, he is seen to be a God of boundless love, an ocean of rich, sovereign and victorious grace; an ocean without a shore, without a bottom.
GOD IS LOVE.

Evangelical faith and true holiness run parallel with each other. So much true faith in the gospel, so much holiness; so much unbelief, so much pride, enmity and rebellion.

The fallow ground of the sinner's heart must be broken and turned up by the plough of the law, to prepare it for the reception of the incorruptible seed of the gospel.

When the sun arises the stars disappear; so when Christ the glorious Sun of righteousness arose upon the benighted world, the dim and twinkling stars of the ceremonial law withdrew their feeble radiance.

Although in our day there are but few demoniacs, or persons under bodily *possessions*, yet alas! how great is the multitude of mental demoniacs, who are bound with such chains and fetters, as nothing but almighty power can break asunder!

Contention, like a rank and noxious weed, springs up and flourishes in the soil of opposition between flesh and spirit. Cain will hate and kill Abel. *Old Adam* will strike at every *new man*.

Holiness is the life of God in the soul of man: but the soul is dead where this life is not to be found.

The divine law may, like a hungry lion, roar upon every *Daniel*; but Christ, the Angel of the covenant, plucks out his teeth.

The flesh will bear with, and even applaud the *form*, but rages at the *power* of godliness. The devil himself is pleased with the religion of the formalist.

A man once truly justified can never be *unjustified*: neither can his justification be diminished, nor increased.

The second Adam can never *live* in the soul, till the first Adam *dies*.

Christ's intercession is founded on his oblation; and the Father is so well pleased with this oblation, that he

cannot reject the intercession. Him, that is, Christ, the Father heareth always. —

As the sins of believers cannot overcome the love of Christ; so the love of Christ will finally overcome all their sins. —

There is no radical union to Christ before saving faith. Christ first takes hold of the sinner by the arm of his Spirit, and then the sinner takes hold of Christ by the hand of faith. Life precedes action.

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1794.

Easton. June. I have been with my family for some time past. During this period have frequently felt my soul drawn out in strong cries and earnest supplications for the binding of Satan and for the final overthrow of the Turk and Pope, i. e. the beast and false prophet;* for the cessation of wars to the ends of the earth, and that the new heavens and the new earth might suddenly and gloriously appear. For these great and glorious events my soul has frequently been exercised, and particularly in family prayer, almost to an agony. Oh God, hear and answer for Christ's sake.

I was lately called to pray with a sick man in a neighbouring town, who appeared to be on the confines of the grave, his age, about 60, which he had consumed by intemperance, and wasted in dissipation and wickedness. He appeared awfully stupid and senseless as to his situation. The delusive hope of future happiness, founded on the belief of universal salvation, was probably his only hope. Oh, how awful! to see such a poor, blinded soul launching into a boundless eternity of——. But who maketh to differ?

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1795:

Portsmouth, (N. H.) October 29th. Attended a church conference meeting, which was held as preparatory to the sacrament expected to be administered the next Sabbath. Between 20 and 30 members of the church were present. The meeting was opened with prayer, and the most striking solemnity was visible on the countenances of

* Who are *really* designated by these names, in scripture-prophecy, the reader will judge for himself.

all present. The conversation which ensued, as it respected the most important and interesting subjects, was deeply impressive. The season was truly pleasant, animating and joyful. Oh, "'twas a young heaven on earthly ground, and glory in the bud." Sweet and delightful were our fellowship and communion. The beaten oil of divine love appeared to be conveyed from vessel to vessel. All around us, indeed, seemed love. Such an emblem of heaven, I have but seldom witnessed, and such heavenly influences upon my soul, I have but seldom experienced. Lord, increase the number of this little and happy flock of christians, and increase their graces.

November 1st. Partook of the sacrament with the church, and found it as one of the days of heaven to my soul. We sat, through grace, I trust, with the King at his table, while his banner over us was love. How joyful is the communion of saints!

8th. Heard Mr. —, a gentleman from England, preach in the evening to about a thousand people, who heard with seriousness and solemnity.

9th. Visited a man under excessive grief and affliction on account of the recent death of a beloved son, at sea. In conversation with him, admonished him against indulging immoderate grief and sorrow, that sorrow which worketh death. Found much freedom in prayer in the family, that they might make a sanctified improvement of all God's providential dealings with them, and particularly the heavy affliction which had lately befallen them. Oh, that their sorrow may be turned into joy.

12th. Thanksgiving day. *** Glory to God for his great goodness, and particularly as manifested the year past, in giving us peace and plenty in our borders, and in causing us, generally, to hear the voice of health in our habitations. Oh God, may this thy goodness to thy people inspire them with gratitude, and lead them to repentance. Preached in the meeting house in the forenoon.

Spent the evening in a circle of dear christian friends. I trust that the evening was truly a *thanksgiving* evening. We enjoyed a feast of fat things. Surely praise and thanksgiving are comely for the upright. How good and how pleasant it is for brethren to dwell in love and unity!

1796.

Easton. Middle of May. Returned home by a pleasant journey from N. Hampshire, after an absence of about 6 months. This has been the longest and the most agreeable journey I have ever taken in above 40 years' itineration as a preacher. Have preached about 130 sermons in this journey, the greater part of them in Portsmouth. Returned home through Boston, where I realized many acts of kindness. Oh Lord, reward my kind benefactors a thousand fold. Found my family well. Blessed be God for his abundant goodness to me and mine. Blessed be his holy name that we meet once more, on this side eternity, in the enjoyment of so much health. Oh, may the goodness of God fill us with unfeigned gratitude, and lead us to true and ingenuous repentance. Oh God, grant this to us all for Christ's sake. Amen.

And now were it asked me, Lacked you any thing? I can truly say, that I have lacked nothing. So subscribes

JOSEPH CROSWELL, in the 84th year of his age.

N. B. Verily no one goeth a warfare at his own charges.

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CANTICLES, CH. IV. VER. 7.

Thou art all fair, my love, there is no spot in thee. This is an address of the bridegroom to the bride, or of Christ to the church. Oh believers, daughters of Jerusalem! how wonderful, how passing wonder is this! that Christ should view you as altogether fair and beautiful. *You* who in many respects are greatly deformed and defiled. Do you not view yourselves as black with guilt, as deformed and loathsome by your many, many imperfections? Do you not view yourselves as unworthy of the notice, and much more of the love and commendation of Christ, your spiritual husband, whom you have so often abused and put to open shame? Do you not blush to hear him speak of you as fair! as spotlessly fair? Are you not struck with wonder and unutterable surprise at this? But oh, let not your hearts become vain by such an encomium. Remember that you are thus "complete" only *in Christ*. By your justification you are indeed *complete in him*. You are covered, as it were, by the spotless and superlatively beautiful robe of his righteousness. As to your sanctification or inherent holiness, remember, that although this is fair and without spot, yet this is far from being complete in you in such a sense as to free you from all blemish. Far, very far is this, from being the case. You are indeed possessed of the inward adorning of holiness. But

how often and how much is the inner man of your souls like a cage of unclean birds ! You are to consider Christ, then, as speaking of you as altogether fair and without spot, with reference only to your sanctified nature, or holy exercises ; or else, in regard to God's gracious acceptance of you through the all complete righteousness of his Son ; in which respect he may be said not to behold iniquity in you.

Oh daughters of Zion ! how kind is the speech of your heavenly bridegroom. How disposed to pass over all your blemishes and to contemplate nothing but thy moral beauties ! Oh let this excite your gratitude, inflame your love, and rouse in you a holy ambition and desire to appear as the King's daughter, all glorious within ; and as a bride adorned for her husband ; that you may finally be presented before his presence without spot and blameless, with exceeding joy.

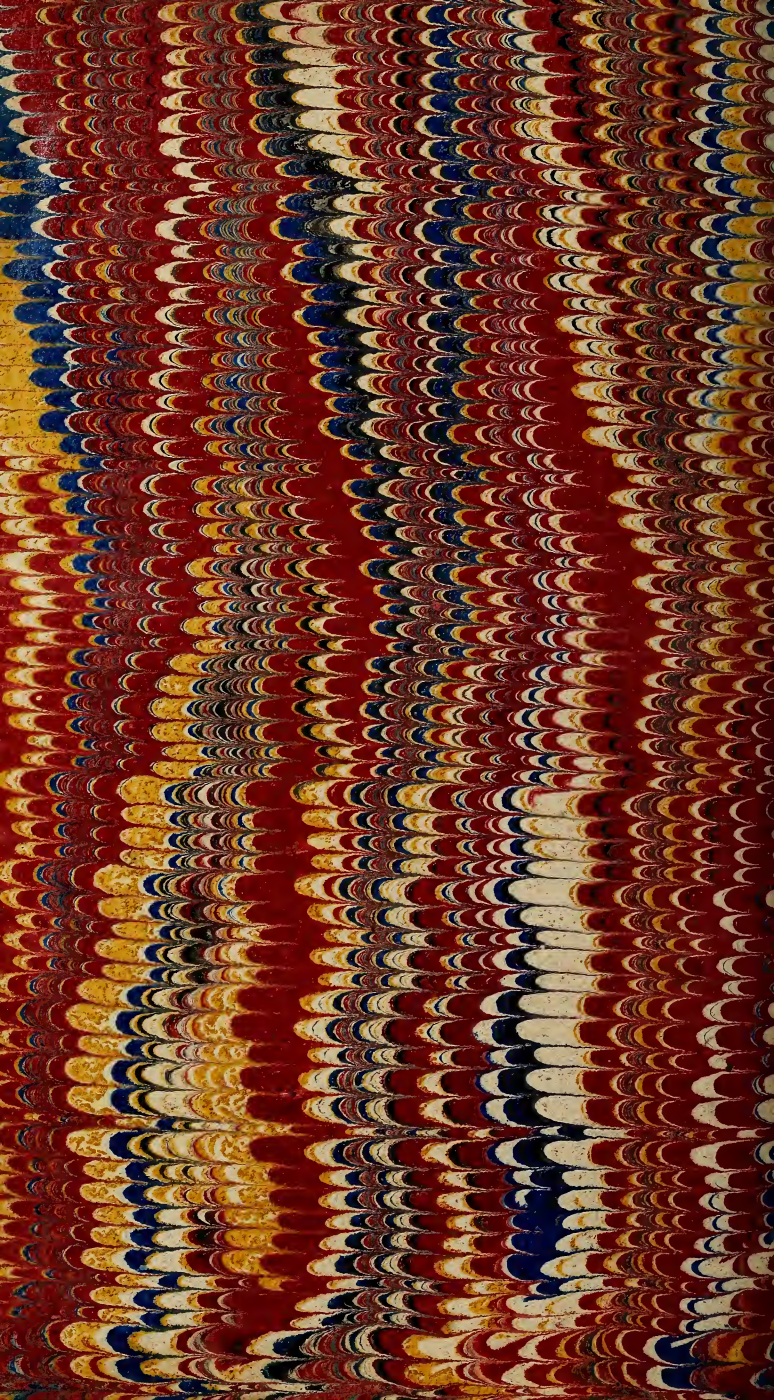
Ver. 8. "Come with me from Lebanon, my spouse ; with me from Lebanon. Look from the top of Amana, from the top of Shenir and Hermon ; from the lions' dens, from the mountains of the leopards."

Come with me from Lebanon. This was a celebrated mountain in the land of Canaan, which is sometimes mentioned in scripture as a pleasant and delightful place, on account of its fair and goodly cedars ; and sometimes as a barren wilderness and the seat of wild and ravenous beasts. Viewing it in the former sense, we may consider Christ as thus addressing his spouse or church, "Oh, my beloved spouse, come unto me and follow me whither I shall lead you, even where you will find satisfying pleasures and joys well refined ; such as the world neither knows, can give, nor take away. Let not the towering cedars of Lebanon attract your admiring gaze, nor engross your attention. Leave all your Lebanon delights. Hold, in low esteem, all that the world calls good and great. Disengage your affections from earth and raise them to heaven. *With me from Lebanon.* Note—The invitation or call is repeated, to make it more emphatical, persuasive and effective ; and to shew that the godly, the real friends of Christ are so much attached to worldly pleasures and enjoyments, as to be persuaded, with difficulty, to renounce them, in any good degree, as they ought to do. Alas ! with how much reluctance do they oftentimes

descend from the lofty heights and towering expectations of Lebanon honours and delights, into the valley of humiliation, to follow the lowly Jesus ! But if we view Lebanon as a barren wilderness and a haunt of ferocious beasts, we may consider it as inviting or calling to his spouse, with great earnestness, to flee from her spiritual enemies in general, which, like beasts of prey, were ready to devour her ; to flee to him, as to an ark of safety.

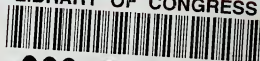
Look from the top of Amana, from the top of Shenir and Hermon. These were mountains of Judea, which could not be passed to, from Lebanon, without descending into intervales, or low grounds. *Note*—Christians must descend from the mountain of pride into the vale of humility, before they can ascend the hill of faith and joy. None but such as humble themselves shall be exalted. To these hills, the spouse is importunately invited, that from their tops she might, like Bunyan's pilgrims on the delectable mountains, behold the celestial city, through the spy-glass of faith, that, from the glorious sight, she might be induced to quicken her pace, and press forward for the glorious prize. *From the lions' dens, from the mountains of leopards.* This circumstance is added as a greater incitement to the spouse, to hasten after Christ, her spiritual husband, as from a place of imminent danger. *Note.* The goodliest mounts are but as dens of fierce lions and savage leopards when compared to mount Zion, the Zion which is above. And what is much of the society of Christ's spouse in this world but beasts of prey when compared to the society which she will enjoy in the paradise of God ? The church of Christ, and indeed every member of it, is, while on earth, in a militant and wilderness state, surrounded with dangerous temptations, with numerous and formidable enemies, with countless evils and grievous trials. Oh spouse of Christ, up, up to the mountain's top ; behold the heavenly Canaan, the new Jerusalem, the city of the living God, and stretch, oh stretch the pinions of your faith and love to that blessed and glorious abode !

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